

# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., December 20, 1928

NEW SERIES  
VOLUME XXX. No. 51

OLD SERIES  
VOLUME L

## BETWEEN NOW AND DECEMBER 31ST

I. The immediate and special appeal is for the Christmas Thank Offering. Next Sunday, December 23rd, has been set apart for this offering. It is to be a thank offering. It is to be a free will offering. It is to be over and above contributions to the regular Cooperative Program. The contributions will be divided between Southwide objects on the basis fixed by the Southern Baptist Convention.

LET US COMPLETE THE OFFERING IN ONE DAY AND GET IT BEHIND US AND CLEAR THE WAY FOR OTHER THINGS. NO FURTHER APPEAL WILL BE MADE IN THE INTEREST OF THIS OFFERING.

II. The second item of importance for the remaining days of this year is the completion of the every member canvass for the work of 1929. Those churches which try to be on time are the churches which, as a rule, make the best record. The pledges for next year's work should be planned before this year closes. Some gratifying reports have already reached the office. Reverend J. B. Quin, closing his seventh year, reports an increase of 20% over last year's contributions; and his Church, Prentiss, has already been standing in the front line with its denominational work.

III. The most vital of all interests just at this particular time is the payment of unpaid pledges for the year 1928. Our work is suffering more at this particular point than at any other. There was less than \$6,000.00 for distribution among the seven causes from November receipts. To date the Cooperative receipts for December are just a little above \$8,000.00 for the seven causes. December receipts last year amounted to \$32,000.00. Unless the churches rally before the close of this month and strengthen the Cooperative work, we shall have to begin the new year in worse plight than we have been in at the beginning of any year during the past decade. Churches can well afford to close their ears to every outside and special appeal for the sake of stabilizing the whole work of the denomination, for it is bound to collapse unless reinforcement comes from every quarter and that speedily. This is no "wolf cry". It is a plain statement of facts. IT IS ENOUGH TO CALL OUR PEOPLE TO THEIR KNEES AND TO THE DEEPEST SPIRIT OF SACRIFICIAL GIVING. THE CAUSE CAN BE SAVED DURING THE REMAINING DAYS OF THIS MONTH IF OUR PEOPLE TAKE IT TO HEART AND REALIZE WHAT FAILURE WOULD MEAN. THIS IS OUR LAST PUBLIC APPEAL FOR THE YEAR 1928.

—R. B. Gunter,  
Corresponding Secretary.

Some months ago the king of Afghanistan and his wife visited Europe. Since returning to their country the king has sought to institute certain reforms in accord with western notions, such as abolishing polygamy, compulsory education of women, introducing western dress, organizing a representative form of government, and giving women equal civil rights with men. This did not suit his Mohammedan subjects and they are now in revolt. Serious fighting is reported in Kabul, the capital, and the king and queen have taken refuge in a fort.



TWENTY-FIVE YEARS

To some people this seems a long time. It depends on which end of the line it is from which you look. Forward it may seem a good while. But backward it is but a brief period. And then if you have love for your work and joy in it, it will be as it was with Jacob when he served seven years for Rachel, "It seemed but a few days for the love he had for her".

That is the way it looks to this young man, our brother, J. E. Byrd, who has served twenty-five years as Secretary of our Sunday School work in Mississippi. And those who have worked with him, and those for whom he has worked feel that way too. He has served the Convention Board longer than any other man on the force, and longer so far as we know than any man has ever served the Board. Dr. A. V. Rowe was Mission Secretary for 21 years. He has been in the Sunday School work longer also than any state Sunday School man. And he has no notion of retiring so far as anybody knows. He has served with three State Mission Secretaries, Drs. A. V. Rowe, J. B. Lawrence and R. B. Gunter. His term of service in Sunday School work goes back also to the time of Dr. J. M. Frost, the first Executive Secretary of the Sunday School Board of the Southern Baptist Convention.

He took charge of the Mississippi Sunday School work at its birth and has superintended its growth from its swaddling clothes to its present maturity. The work now requires the time of four men and one woman, and is carried on in cities and country alike.

Brother Byrd has shown himself a capable organizer, an inspirational speaker, a teacher of ability, a preacher, in fact though not in name, and above all a soul winner. He has an acute sense of right, a love of truth, a passion for work. He is untiring in labor, unsparing of himself in travel, thoughtful of others, and astute in bringing things to pass. He cannot meet all the calls made on him for service. He has been a helpful member of the board of trustees of Mississippi Woman's College during most of the years of its history.

This incident came under the writer's notice

and is given as characteristic of brother Byrd's heart and work. We were together teaching for two weeks the colored people in the College at Natchez. Brother Byrd had a class of Negro boys and girls, about grown, studying the book, "Winning to Christ". He discovered that two of the students in the class were themselves not Christians. Immediately he began to work and pray for their conversion. Before the week was over both were happily saved. One of them died before the session was out, and the president wrote to brother Byrd giving assurance of gratitude of the family and friends that he had been used of God in saving her soul before it was too late.

May he be given us for another quarter of a century.

Rev. E. B. Abbington began his pastorate at Belen last Sunday. He makes his home in Memphis.

J. L. Downing, Missionary to Brazil, is recovering after an operation in the Missouri Baptist Hospital in St. Louis.

The Watchman Examiner of New York has about 20,000 subscribers, has a subscription price of \$2.50, but the editor, Dr. Curtis Lee Laws, says each paper costs the publisher seventy-five cents more than he gets for it, making an annual deficit of \$15,000. This deficit is underwritten by private individuals.

A brother who recently objected to The Baptist Record's advocacy of a prohibition minded President, told us of the circuit judge in his own town who staggered down the street in a drunken condition. When asked if he did not think this sort of conduct in a public official should be rebuked by preachers, he said he thought not, as it would be bringing politics into the pulpit. If preachers are not to rebuke sin, pray who may be expected to do so.

The editor was glad to meet face to face the people of the Baptist Church at Marks last Sunday, and preach for them at the morning hour. Pastor L. S. Cole in the kindness of his heart met the train at Sardis, and we didn't miss supper at Marks in the hospitable home of Deacon P. M. B. Self and his interesting family. Sunday was a rainy day, but the congregation was good and they listened as well as any people could. But they are interested in missions as their record shows. Recently also they met a maturing note on their church building debt in a collection that took less than a quarter of an hour. Pastor Cole has baptized nearly fifty people this year. And now this is a little personal but excusable. We paid a short visit to Mrs. Jane Burford, a relative who is now 92 years old, and unable to go anywhere. But her faith is clear and strong and the light from the other shore shines on her path. She is almost the first person this writer ever knew personally to show a vital interest in foreign missions. She many years ago wrote regularly to and received letters from some of our missionaries in China, and didn't fail to make her contribution. She is blessed in seeing those whom she loves deeply interested in the Lord's work. May our Father continue to comfort her heart.



## THE SECOND MILE

In Matt. 5:41 we find these words, "And whosoever shall compel thee to go with him one mile, go with him two". Historians tell us that there was in that day a Roman law whereby any man could be forced to turn back and assist one on business for the Roman Government for a distance of one mile. This must have been very hard on the pride of the Jews who were so averse to acknowledging that they were in bondage to any man.

How much harder it must have sounded to them when the Master bade them do just twice what they were required to do; and yet this is the very spirit of Christianity. The teaching of our Master here and elsewhere is to do more than circumstances require and do it in the finest spirit.

The first mile is the mile of contract, the second mile is the mile of contribution. The first mile is the mile of obligation, the second mile is the mile of opportunity. The first mile is the mile of taxation, the second mile is the mile of patriotism. The first mile is the mile of organization for self promotion, the second mile is the mile of cooperation for the welfare of others. The first mile is the mile of duty, the second mile is the mile of privilege. The first mile is the mile of the moralist, the second mile is the mile of the Christian. The first mile is the mile of law, the second mile is the mile of love.

Once duty was regarded as one of the greatest words in all literature; but in this age of contract, and self-seeking, it has lost much of its charm. Now when one speaks of having done all that duty requires we immediately feel that something else could have been done which would have brought about better results. This something is on the second mile. It is beyond the rules of requirement, beyond the statement of the contract.

The spirit of the second mile puts the perfume in the flower. The little bud can unfold its petals at the bidding of the sun, serve its purpose as the fore-runner of fruit or seed or as an ornament to foliage and then drop away at twilight with a sense of duty well done; but with the perfume that it pours forth on the passing breeze it cheers the life of the passer-by and gives delight to the expectation of the next bursting blossom.

The spirit of the second mile puts the flavor in the fruit. The peach or the apple can grow to ripeness on the twig, furnish food for some hungry body and say, "I have done my duty"; but the fine flavor with which it tickles the palate gives that zest and appreciation which means far more than a satisfied appetite.

The spirit of the second mile puts the golden glow in the sunset. A short while ago I stood on the Mississippi beach in the gloaming of a quiet Sabbath day and watched the sun dip itself into the waters of the Gulf. As it neared the water's edge its shining face turned to a golden yellow. Then it deepened till the color became blood-red. Indeed the sun seemed surcharged with fine life blood just ready to burst out as it strutted amid the great effort to give to the world its very best in the closing moment. After it was gone it lifted its light and made a floating cloud just above it glisten like silver with just a trace of purple and gold. Clouds skirted the horizon all the way round, but the reflected rays of the setting sun transformed them into streamers of purple and gold which, mingled with strips of blue sky, made a gorgeous drapery for the heavens. What a wonderful scene! The sun that morning could have come with renewed strength out of the quiet of the night, climbed with sturdy tread the steps of the sky till, standing at the zenith, it sent its life-giving rays into every nook and corner of our blessed land, and then quietly slipped down the western slopes to the cooling waves of the western ocean saying, "I have done my duty by the world for another day". But in the wonder of its sunset glory there was cheer

of happy remembrance and staying hope of the coming of another day.

The spirit of the second mile puts cheer and encouragement in the greeting of the friend or passer-by. The spirit of the second mile puts tenderness, magic and healing in the touch of a loving mother's hand. Most of all, the spirit of the second mile put the Calvary purpose in the heart of the Master.

While the first mile is necessary and just, the noblest deeds and the greatest joys are to be found on the second mile. We are coming now to the close of another year and it is well that we take stock of the year's achievements; but, if the accounts are rightly audited, we shall find that the best balance sheets will not be for those days that bespeak outstanding achievements, added honor, and of added earnings from well-timed business deals; but for those days that tell of, "Some deed of kindness done, Some work of love begun". Just some little things, a kindly smile, a cheery word, a helping hand. Something that scattered sunshine amid gloom, that turned sighs to smiles, that helped to strengthen the weak knees. Just something not required by conventionalities nor contracts, but came from the promptings of sympathy and love. This is the spirit of Christianity and both ministry and laity have many opportunities of living on the Second Mile. May God help us to see the blessedness of such living and while we seek faithfully and humbly to meet the responsibilities and duties of the First Mile, may we also seek to emulate the example of our Master in our efforts to use the opportunities of the Second Mile.

—Bryan Simmons.

A CRY FROM THE SONS OF HAN  
By J. M. Rogers

In going out to the little chapel at Fah Hwo, a little village just outside of Shanghai's extreme western district, Deacon Zung and I met two little girls, their faces very bright and shiny, both from soap and a brightness that came from within; they were all dressed up and ready for the service.

The chapel, allow me to describe it. Just an ordinary Chinese room by the side of the street, a dirt floor, and the pews are plain hard boards stretched across carpenter's horses. Nothing attractive, no decorations of any kind, nothing in the house to draw a crowd, yet when we reached the place a crowd was there, the two little girls on the front seat.

We began the service of songs, scripture reading, and prayer, then a short sermon first by the Deacon and then another by me. After the service was over we gave Sunday School picture cards to the children, and tracts to the grown ups, and we had copies of the Gospel of Mark for sale. The little girls wanted a Gospel, but they had no money with them, so they ran home to get some money so that they might have their treasure. To our great surprise the Gospels went very rapidly, and soon we discovered that neither one of us had one left. When we reached the home where the little girls lived, one of them came out with her money to buy the coveted Gospel. When she found that we had none, the child burst out crying, crying for the Word of God, yes, literally crying for the Word of God.

I had heard of people trying to destroy the Word of God, burning it, throwing it away, neglecting it, refusing to believe it, ridiculing it, scorning its teachings, and perishing without it, but never before had I witnessed a person crying for it. That voice is typical of the voice of China in her deep need, in her poverty causing actual physical suffering, in her tragic helplessness, her deep stained sinfulness, her vast illiteracy, her unbelievable superstition, her souls warped and dwarfed by ages of darkest superstition, crying to us, whose souls are lighted, crying for light, for life, and for eternal life.

On the first Sunday of each month I go out on the Shanghai-Nanking Railway to one of our

oldest out-stations, Quinsan. Quinsan is an old, old place just about half way between here and Soochow. On my last trip up there I had a very pleasant, comfortable trip, no unpleasantness of any kind. The soldiers who ride on the trains pay their fare and cause no trouble. I sat down with a young army officer stationed in Canton. His English was perfect, and as he enjoyed using it, we had quite a pleasant conversation. I learned that he was on his wedding trip, his wife was with him, quite a lovely little lady. I asked him if he were a Christian, and said he was, then I asked him about his wife, if she were a Christian, and he answered, "Well don't you know I forgot to ask her." Either he had not known her before marriage, or he was not so vitally interested in Christianity, but he is a very much higher type of army officer than has existed heretofore in China.

While sitting in the church, listening to the pastor, I must confess my mind wandered somewhat, and I began to think of the history of this old church, built by our beloved and revered Dr. Yates. Here it is today, roof leaking, plastering falling, window glass broken, walls cracking, one door nailed shut to prevent its falling to pieces, and I thought, if a Florida storm should strike this house the particles could be found all over the province of Kiangsu. If Dr. Yates could come back, or speak from the battlements of glory, what would be his word to us?

"To you from failing hands we throw

The torch; be yours to hold it high."

Dr. Yates passed on the torch to you and to me, are we bearing it aloft as did he? Through lack of sufficient funds to repair it, this church is almost unsafe to hold service in. It would have long ago been condemned as unfit for use in America, yet at the close of this service two men came forward and were received for baptism. Thus you see discouragement and encouragement mingling together in our lives as missionaries.

In all my years in China, I have never seen anything like the way the masses are turning to the Bible and to the church. On every hand one hears of people turning to the church. I just heard the other day of a successful young doctor coming back to reconsecration, turning again to the church. A short time ago four of my Sunday School class were baptized and received into the North Gate Church, last Sunday eleven were received into Sallee Memorial Church by letter and five for baptism. As I stated above two were received for baptism at Quinsan, and tomorrow I go to another country place, DaZang, where three are awaiting baptism. All this within one year of the greatest wave of anti-Christian, anti-religious, anti-missionary, anti-everything that stood for law, order, and the higher things in life, that I have ever known. Isn't the morning light breaking?

The fact that China is just emerging from a revolution, the vast physical and psychological changes make these wonderfully great opportunities quite significant for the future. These opportunities also throw a tremendous responsibility on us at this time. China is ready. Are we ready? God help us to enter the open doors of opportunity.

Arthur Mack, an Englishman who has been visiting in this country, recently wrote the editor of the New York Evening Post as follows: "I have been in the United States just a month and have traveled to and from the Pacific Coast, and have been in half a dozen large cities. The chief contrast that has struck me has been the absence of all temptations to the ordinary person to take intoxicating liquors. There are no saloons, no general stores including wines and spirits in their stocks, no liquor advertisements in the newspapers, no sign of liquor on the railroad trains and in hotels. Prohibition certainly has changed the visible social custom of drinking; very different from what I am painfully familiar with in my own country."—Ex.



## Housetop and Inner Chamber

Rev. and Mrs. Monte Davis of Granger, Texas, gladly announce the arrival of a baby boy.

Texas Baptists plan to raise \$850,000 for the cooperative program in 1929. They gave \$40,000 on the Home Board Special offering and say it will go to \$50,000.

Mrs. Anne Johnson Eley, of Scott County, who recently passed away, had been a regular reader of the Record since the beginning of its publication 50 years ago.

As soon as your church completes the canvass for 1929, please report to G. C. Hodge, Box No. 520, Jackson, Miss., the amount pledged for Missions, Education and Benevolences.

Upon the recommendation of the Convention Board the Sunday School lesson exposition will be continued every week in The Baptist Record for next year. The board also authorized the continuance of the plan to give The Baptist Record at half price where the church puts it into ninety per cent of the homes.

Brother S. J. Rhodes will give part time to mission work in Neshoba County during the year 1929 in connection with his pastorate at Burnside. He has been of great assistance in Sunday School and B. Y. P. U. work heretofore, going at his own expense whenever the call for service came.

The following is the report of the Board's Committee on The Baptist Record and Baptist Building: We, your Committee on The Baptist Record and Baptist Building, after looking carefully into the policy of these two enterprises beg leave to report that your committee is delighted with the work of these two departments of our work, and recommend that present policies be continued.

The Macon Church is having constant additions to its membership. Forty-five have been received since Pastor Robert Pearson began his work with them. They have recently increased their budget to the denominational program and added a substantial sum to the pastor's salary. The debt on the pastor's home has been reduced and is in a fair way to being paid off.

The Commercial Appeal gathers from the annual report of the U. S. Secretary of the Interior that fourteen widows of veterans of the War of 1812 are still drawing pensions from the government. Four veterans and 845 dependents of veterans of the Mexican War are still drawing pensions. For all wars the U. S. Government paid to pensioners last year \$228,000,000.

A resolution introduced by Brother M. P. L. Love and adopted by the Convention Board instructed the Executive Secretary to make a religious survey of the whole state by counties or associations, using all available forces of the board, and others who will volunteer their services, "for the purpose of collecting and tabulating full and complete information and data concerning the church and religious status in each county or association, with special reference to the Baptist situation and actual need for mission and enlistment work". This information for use by the Baptists of the state, particularly for the board as an aid in their missionary and educational work. One month in 1929 is to be used by all available board forces and others for an intensive evangelistic, S. S., B. Y. P. U., W. M. U., and budget campaign in any selected territory. Information thus secured is to be used in determining any future plans and policies of the board. To our minds, this project promises the most intelligent effort that has been undertaken by our board for many a year.

The meeting at Tulsa, January 15-18, will be the last of the annual Southwide Baptist Sunday School Conventions. Hereafter they will be held only every other year.

Speaking of making Christmas presents, you could not do your friends a greater favor than to send them The Baptist Record for one year, all for \$2.00.

Jno. D. Rockefeller, Jr., subscribed \$250,000 for the Northern Baptist budget this year as he did last year. He ought to have made a ten per cent increase.

Chicago University gets \$1,200,000 from Mr. Julius Rosenwald, and he promises to make it \$2,000,000 if others will give \$3,000,000 to be used for additional buildings, such as dormitories and athletic buildings.

Representatives of the student work at Columbus and Oxford volunteered a reduction of \$75.00 to each of the schools there that this amount might go to help the work of Bible teaching at the Hinds County Junior College, done by Pastor R. L. Wallace.

Our second half session's work begins on January 15th, and new students enrolling then will be just in time for the added privileges which these lectureships will afford.

Yours sincerely,

—W. W. Hamilton, President.

All salaries of employees of the Convention Board remain the same for next year as this year except those of Brethren Auber J. Wilds, which was increased by \$350.00, and of Evangelist Wade D. Smith, which was increased by \$300.00. The Board thought they deserved more than they had been getting.

Pastor J. H. Hooks, of Moorhead, writes: Last Sunday was a great victory day in our church in the effort of raising our budget of \$5,400.00 for 1928 expenses. We had one man who gave \$300 and seven others who gave \$240 each, with a number of smaller contributions, announced at the morning service. The committee announced at the night service that they had gone "over the top" by \$150, with a few others yet to see. You will be interested to know also that plans have been perfected for the beginning of work on our new building soon after Christmas.

The following employees of the Convention Board were re-elected: Dr. R. B. Gunter, Executive Secretary; P. I. Lipsey, Editor and Business Manager of Baptist Record; G. C. Hodge, Stewardship and Budget Director; J. E. Byrd, Secretary of S. S. Department, with E. C. Williams, W. R. Hunter, Lloyd Garland and Miss Juanita Byrd as assistants; Auber J. Wilds as B. Y. P. U. Secretary, with Miss Cecelia Durscherl as assistant; Miss M. M. Lackey, W. M. U. Secretary, with Miss Fannie Traylor as assistant; W. D. Smith and Bryan Simmons, Evangelists.

The meeting of the W. M. U. Central Committee was made glad by the announcement that three "rubies" were contributed by Mississippi women. That is, (for it has to be explained to mere men), \$3,000 extra had been given on their Ruby Anniversary contribution to missions. One thousand dollars was contributed by one thousand women in honor of Miss Lackey, the faithful Secretary for many years. Mrs. Henry Broach of Meridian gave \$1,000. And two other ladies, it is said, gave another thousand. Their Christmas will be happier for this great service to the Master, and many will be blessed by their ministry.

Governor Horton, of Tennessee, was recently reelected as Moderator of the Duck River Association.

We are sorry to be informed that the announcement of a raise in pastor's salary at Gloster was a mistake. It came through a neighbor pastor.

H. C. Clark, we understand, has resigned the pastorate at McAdams to accept a call to a field in Tennessee. Sorry to lose him from the state.

It is said that McCool has called Brother J. B. Perry of Pickens. His decision will probably depend on whether or not a field for full time can be arranged there.

"Evangelist T. C. Crume, Covington, Ky., and his Singer, I. C. Petree, have recently closed a good meeting at Avondale Church, Birmingham, Ala. There were 106 additions. Dr. A. H. Reid is pastor."

Georgia Baptists gave during the year just closed \$511,648 to all benevolent objects, a more than ten per cent increase over the previous year. The undesignated gifts amounted to a little over \$300,000, or \$13,126 more than the previous year.

Averett College, Danville, Virginia, one of the colleges controlled by the Virginia Baptist General Association, was elected to membership in the Southern Association of Colleges and Secondary Schools at the recent meeting of that body in Fort Worth, Texas. Twenty-seven Junior Colleges were applying for admission and only four were admitted. President J. W. Cammack, formerly Secretary of the Education Board of the Southern Baptist Convention, reports the largest attendance at Averett in its history of seventy years. A new, four-story, fireproof Science and Music Building was formally opened in November. Funds for the erection of this new building were secured this year through gifts from the citizens of Danville.

This is the last opportunity to speak of the Christmas Thank Offering. This offering was planned many months ago by the Southern Baptist Convention for the relief of our boards which are in debt. The regular receipts from the cooperative program do not enable some of these boards to reduce their indebtedness. Some special provision must be made for them. At the closing up of the year there ought to be many people who out of grateful hearts wish to make special offerings to the Lord. There are many who have made enough to justify extra gifts. This Christmas Thank Offering goes to all the objects included in the Southwide part of the regular program, and on the percentages which they get regularly. It just means extra giving because of the pressure of need, and because of the goodness of God to us. If you feel that you can, and find it in your heart, give generously. But don't let there be any gift made grudgingly or by outward constraint.

About \$325,000 has been realized by the Home Mission Board of the Southern Baptist Convention at Atlanta, as the result of the recent observance of Baptist Honor Day, it has been announced by Dr. L. R. Christie, president of the board. While this sum is not sufficient to restore the full loss sustained by the defalcations of the recent treasurer, it will help the board very materially in meeting its obligations, it was stated.

Georgia churches were leading those of other states with total contributions of approximately \$70,000, at the close of November, while Texas was second with \$50,000. The First Baptist Church, Dallas, pastored by Dr. George W. Truett, president of the Southern Baptist Convention, led the list of contributing churches with \$10,000, while the Ponce de Leon Church of Atlanta, of which Dr. L. R. Christie, president of the Home Mission Board, is pastor, came second with \$7,500.

—Baptist Clip Sheet.



## Editorials

### CONVENTION BOARD MEETING

This writer has attended and participated in Board meetings for a good many years; but he has never seen one that got over more ground and attended to more business in a short time than did the meeting of our State Convention Board last week. This was due to planning beforehand, the service of efficient officers and the functioning of an adequate number of committees.

The morning and afternoon preceding the meeting of the Board was used by the Executive Committee of six men to prepare for the meeting of the full Board by partly digesting much of the work. This committee consisted of the following brethren: M. P. Love, J. A. Taylor, H. M. King, T. W. Young, R. A. Kimbrough, W. E. Lee, J. D. Ray and A. F. Crittendon.

At the meeting on Tuesday evening Dr. R. A. Kimbrough was elected President and Rev. W. E. Lee, Secretary, both having served several years. Every member of the Board was put on one of the following committees: (1) Budget; (2) Pastoral Support; (3) Church Building; (4) Sunday Schools and B. Y. P. U.; (5) W. M. U.; (6) Baptist Building and Baptist Record; (7) Baptist Book Store and Baptist Press; (8) Student Work in Colleges; (9) On Nominations; (10) On Negro, Indian and Creole Work.

There are 72 members of the Board, over sixty of them being present, and some of those absent being represented by substitutes or proxies. The Executive Secretary, Dr. R. B. Gunter, was reelected for the seventh time unanimously and heartily. A good many visitors were recognized and all those who came to make application for appropriation for 1929 were given five minutes to present their cause. The amount to be expended for State Missions in 1929 was fixed at \$74,000, a little in advance of last year.

The Budget Committee apportioned this amount as follows: For Taxes \$2,635; Insurance \$500; Board Meetings \$1,500; State Convention Expense \$250; S. S. and B. Y. P. U. Convention \$400; B. Y. P. U. Work \$6,500; S. S. Work \$15,250; Evangelism \$9,000; Work in State Colleges \$7,900; Jackson College \$400; Creole Work \$300; Indian Work \$300; W. M. U. Work \$7,000; Pastoral Support \$13,000; Church Buildings \$8,000; Repairs \$1,000.

Early Wednesday morning the various committees were busy with their work and their reports were ready for the Board at 10 A. M. The reports of other committees and their final disposition are noted elsewhere and we give here only the appropriations for pastoral support and for church building:

#### Pastoral Support

Second Church, Tupelo	\$ 400.00
White Oak Grove	75.00
Scooba, Wahalak and Binnsville	600.00
Philadelphia	75.00
Rolling Fork	250.00
Isola	500.00
Bay St. Louis and Pass Christian	1,200.00
Scobey	75.00
Second Church, Greenwood	300.00
Bond	75.00
Looxahoma and three others	300.00
Magee	500.00
Elim	300.00
Longview	400.00
Quincy and Greenwood Springs	100.00
Leflore	75.00
Pine Forest	50.00
Centreville	50.00
Wake Forest and County Line	60.00
West Point Cotton Mill	300.00
Rose Hill	100.00
Clear Springs	100.00

Mineral Springs	100.00
Burnside	300.00
Fellowship and Faulkner	300.00
Union	400.00
Enon and Bethel	150.00

There were other appropriations made conditionally or referred to the Executive Committee.

#### For Church Building Appropriations

New Harmony, Marshall County	\$ 50.00
Clear Creek, Marshall County	125.00
Forest Grove, Tishomingo County	150.00
Coldwater, Neshoba County	500.00
Rocky Creek, George County	250.00
Carthage, Leake County	750.00
Bowmar Avenue, Vicksburg	700.00
Clinton, Hinds County	1,750.00
Pass Christian, Harrison County	1,500.00
Louin, Jasper County	500.00
Parkway, Jackson	500.00
Woodland, Chickasaw County	150.00
New Hope, Neshoba County	100.00
Catchings, Sunflower County	200.00
Wausau, Laurel	300.00
Mineral Springs, Smith County	250.00
Progress, Perry County	100.00
8th Ave., Meridian, referred to Ex. Com., with maximum of	500.00

Some of these appropriations were conditioned on all the balance being paid by the church itself before the Board pays its appropriation.

### AS FOR ME

Occasionally you hear of a man or woman who makes a gift to some good cause on condition that others will give a certain sum. Sometimes people are solicited to give on the ground that somebody else is going to give so much. And people who make canvasses for church budgets or for special offerings are confronted with the question, "How much is Mr. Blank going to give?"

Now we are far from condemning the use of certain examples of giving to incite others to give. Paul did this in writing to the Corinthians, when he said, "We make known to you the grace of God which hath been given in the churches of Macedonia". And it may be that conditional giving is sometimes a legitimate method of securing contributions from others. Sometimes a man might be throwing away his money if he were the only one to contribute, or if others did not contribute in substantial sums. All these things may be said in justification of conditional giving. But this thing may be carried to a very hurtful extreme, and actually operate to the detriment of the individual giver, and so to the cause of Christ.

We have always had more respect for the merchant who in time of a revival in his community closes up his store and goes to church and invites everybody else to do, rather than for the man who says, "I will close up if you will circulate a petition and get every merchant in town to sign it, agreeing to close up for the meeting". If a thing is right, it ought to be done whether anybody else is doing it or not. And the reason for doing anything sometimes given that "everybody's doing it" is a fool's reason, or that of a moral weakling. The will of God is the only standard of right. Morals or ethics are only a heathen conception, meaning simply what is customary. The Bible knows nothing about morals or ethics. The Bible word is Righteousness.

There are times when to go against the prevailing custom or practice is the highest duty. Some standards or customs need to be repudiated and rebuked, and thoroughly discredited. It is not safe nor right to look to see what others are doing in determining what we shall do. There is no standard for a Christian but the example of Christ. No man is a safe example. Following men is like a carpenter sawing off planks of a certain length. If he uses each time the last plank he sawed off as a measure, every plank will be of different length. But if he preserves the one original measure, they will be fairly correct.

Paul says, "They themselves, measuring themselves by themselves and comparing themselves with themselves, are without understanding". Confusion and failure are sure to come of the habit of measuring our conduct in any respect by that of others, or determining our course by that of others. The glory of the Christian religion is in its insistence upon and magnifying of individuality. There is no moral quality, or worth in conforming to the standards or customs of others, but in seeking to conform to the will of God.

The words at the head of this article, "As For Me", are a part of the speech of Joshua shortly before his death. Of course, they cannot be understood apart from the sentence in which they are found. He said, "Choose you this day whom ye will serve; whether the gods your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but As For Me and my house we will serve Jehovah".

Here is a clear issue. There must be deliberate and personal choice. There must be no following the crowd. Each one must settle the matter for himself, for each one of us must give account of himself to God. There is utmost freedom of will and choice. It is indeed insisted upon as the right of all. But which ever way you go, don't count on me to simply follow or conform. God will force no man's will. He sets truth before us; he reasons with us; he would persuade us to right choice. But each one decides for himself.

The danger of great aggregations, the danger of civilization, the danger of all mass movements is the destruction of the individual will. God recognizes the individual, the personal will, and so deals with men. The personal pronoun is the pronoun of experience. Christianity has its social aspects and its mass movements, but the individual must not be lost in the mass. Each one of us must say for himself, "The Lord is my light and my salvation". And in all matters of Christian obligation, when we have learned all we can from others, we must at last separate ourselves from the mass and say, "Let others do as they may; as for me, I will seek to know and follow the will of God".

### THE RICHES OF HIS GLORY

It is in these words that Paul expresses his conception of God's infinite resources, as he approaches him in prayer. And it is about this wealth of God's bounty that we are now thinking as we try to learn how to pray. This prayer of Paul's in Ephesians 3:14-21 begins in this way: "For this cause I bow my knees unto the Father, from whom all fatherhood in heaven and on earth is named that he would grant you, according to the riches of his glory that ye may be strengthened with power through his Spirit".

There are no superfluous words in this prayer, no superfluous words in the Bible. There is no effort to be eloquent in prayer, though the heart never pours itself out in such glorious expression as in genuine prayer. The words "according to the riches of his glory" reveal to us Paul's conception of God, to whom he is praying.

There is no more essential element in prayer than a right conception of God. Indeed this will settle all our difficulties in praying and will set all our prayers right before him. Jesus' instructions to the disciples about prayer were largely an effort to give them a right conception of God. When the disciples asked him to teach them to pray, he started them off with the word "Father". Get that and you will have little difficulty in praying.

But not only did he put that word in their mouths, to get that conception in their hearts, but he went on with two illustrations to enforce it. One was, "Which of you that is a father, etc.". The other was the picture of the friend to whom a neighbor came at midnight to ask a favor. He is trying to "show them the Father". Again by contrast with the unjust judge he is



urging them to pray by saying, "And shall not God avenge his elect that cry to him day and night; and he is longsuffering toward them, in contrast with the attitude of the unjust judge.

In these words of Paul, "according to the riches of his glory", we see Paul's conception of God as he approaches him in prayer. God is rich. He has abundance. He cannot be impoverished by giving. We cannot ask too much. He is a great God. We belittle him by asking too little. We need to study those scriptures which tell us of the greatness of God. Isaiah tells us that the world is but as the dust in the balances; he spreads forth the heavens like a curtain. The people who prayed after the deliverance of Peter were not wasting words when they said, "O, Lord, thou that didst make the heaven and the earth and the sea, and all that in them is". We need to dwell on the greatness of God as we approach him in prayer. Our own minds need to be widened and strengthened in faith by such exercise.

But it was not great power merely which Paul had in mind which constituted the riches of his glory. The infinite grace and goodness of God constitute his glory. We ought never to forget that when Moses asked God to show him his glory. The Lord answered by passing his hiding place in the rock and proclaiming, "The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin". This is the revelation of his glory.

#### THE ORPHANAGE

The editor had curiosity to know what had become of all this talk about a Thanksgiving offering to the Orphanage. Those about the Orphans Home seemed reticent about letting the world know about how they were getting on; so we went out and made a tour of the place and checked up on what we saw.

The whole crowd seemed cheerful and happy and busy in spite of an epidemic of "flu". The tiny tots were the principal victims of the prevailing epidemic, but apparently nobody was critically ill. Prof. T. J. Blass and wife were just coming out of the school room and reported the enrollment short on account of sickness. The hens were scurrying around over the back yard as if they were satisfied with their day's work. And Superintendent Massey was praising them for having done well. We had seen the hogs and dairy cows a short time ago and so didn't re-visit their ranch.

But what we were interested in was to see if Mississippi Baptists had given thanks in a way that you could tell it out at the Orphanage. Well, it looked like Christmas. There has never been anything like it in Mississippi; and it is still coming in; and they are saving a place for Santa Claus out there yet again.

We had heard how many barrels of flour it took every day to make biscuits for this crowd, so we pushed into the pantry and found 83 barrels, or its equivalent. We didn't figure exactly how long that would carry them, but it will go as far as Elijah's hoecakes (or was it ashcakes?) in the Arabian desert. The same God who sustained Elijah is taking care of these children.

And then the Bible says, "Man shall not live by bread alone", so we spied around to see if they had any molasses. And here were over 4,000 gallons of the syrup that made Mississippi famous. The cows they have will spread a little butter on it. And as if "long sweetening" was not sufficient, there were 3100 pounds of sugar stored away to help along a good cause.

Christmas is right at the door, so the good people had sent 16 cases and 9 barrels of apples, and enough candy to put in a good many stockings. These children also have now 2100 pounds of rice and 8000 jars of canned goods. And then there are potatoes, corn and hay. These things are carefully stored so as to make them go as far as possible.

And then we kept prying around till we ran up on the rooms where the clothes are packed or carefully hung up, everything from the skin out. They will keep warm now for a spell. To a man who didn't have but six children this looked like a whole lot of clothes. But a man with 200 rejoices with trembling, for it takes no end of victuals and clothes to take care of 200 children.

Mississippi Baptists are grateful for the Lord's blessing during this year and many have rejoiced to share with these dependent children the blessings which have come to them. Now let's keep them supplied from this time and forevermore.

#### VICTORIOUS LIFE CONFERENCE

I understand that Bro. H. R. Holcomb will conduct a Life Victorious Conference, the latter part of January, in his church at Tupelo along the same line of the Conferences he conducted in Mansfield, La., the last few years of his pastorate there.

I had the privilege of being in the Conference held at Mansfield last Winter and found it to be one of the most helpful meetings I have ever attended. The Louisiana and East Texas brethren were really extravagant in their expressions of the inestimable value of these Conferences to them as preachers and pastors and would, I am sure if given an opportunity, recommend them very highly to the Mississippi brethren.

I certainly hope that every preacher in the state will take advantage of this meeting to be held at Tupelo the latter part of January, and not only encourage Brother Holcomb and his good people as they try to help our struggling preachers, but gather for themselves that information and inspiration that can only come from a Conference of this nature.

Brother Holcomb is gifted in planning a program, securing speakers and entertaining visitors. May God's Spirit direct him and his good people as they plan and carry out this first Victorious Conference in Mississippi.

—J. N. Miller.

"Think of standing on a shore  
And finding it Heaven.  
Of taking hold of a hand  
And finding it God's hand.  
Of breathing a new air  
And finding it celestial air.  
Of feeling invigorated  
And finding it immortality.  
Of passing from storm and tempest  
To an unknown calm.  
Of waking and finding  
'I am Home.'"

Dr. J. L. Johnson and Dean Campbell of Mississippi Woman's College had the thrill of being among the passengers held up by a bandit who halted and robbed the train just west of Monroe. These gentlemen were on their way to the meeting of the Southern Association of Colleges at Fort Worth. Mr. Campbell is said to have lost \$16.00 and Dr. Johnson offered the highwayman \$6.00 which for some unknown reason was declined.

Every now and then the question comes up somewhere about the continuance or the dividing of the Southern Baptist Convention. But if the prevailing tendency continues in many states to keep the larger amount of the offering in the state and a constantly diminishing percentage to the southwide objects, the Southern Baptist Convention will go out of business. Recently the South Carolina Convention voted to keep in the state 55 per cent of the special Christmas thank offering which was to have been given exclusively to southwide objects. If all states had agreed to this it would have not appeared unfair, but for one state to keep the larger part at home while other states are sending the whole amount to southwide objects is not a good example of comity and fidelity.

Dr. O. L. Wood, former Mission Secretary in Missouri, becomes pastor at Anthony, Kansas.

Dr. J. A. Ellis of Raleigh, N. C., succeeds T. L. Holcomb as pastor First Church, Sherman, Texas.

Evangelist Sid Williams lives in San Antonio and has held 32 meetings in that city in the 38 years.

Rev. Z. T. Sullivan accepts the call to Pascagoula and begins his work with them immediately.

Dr. Gunter and Miss Lackey have been laid off from work a short while by the flu, but are getting back to normalcy.

Pastor J. Norris Palmer has welcomed 150 into the membership of Speedway Terrace Church, Memphis, the past year. The church gave to all purposes \$15,000.

The church at Madison on last Sunday extended a call to Brother J. L. Boyd of Magee. He is considering the matter of locating at Clinton and preaching to churches within reach of that point.

Dr. J. L. Campbell, for many years head of the Bible Department in Carson and Newman College of Tennessee, author of the recent book, "The Bible Under Fire", died last week.

Dr. G. C. Savage has followed his recent book on the "Time and Place Harmony of the Gospels" with an explanatory volume just published, called "Cycles of Time and Seasons", explaining the Hebrew calendar.

Pastor T. W. Green resigned at Newton last Sunday, to be effective February first. He has had four fruitful years in this field and we hope some good church in Mississippi will be fortunate enough to secure his services without delay.

Pastor J. B. Quin, retiring pastor at Prentiss, says the church there increased its budget for missions and benevolences for next year by twenty per cent. This is even better than the Convention recommended, and indicates that he gives up the work at Prentiss at high tide.

The noonday prayermeeting at Central Church, Memphis, each day is now preceded by a fifteen minute cornet recital given by R. L. R. Beckett from the church tours. He also plays for fifteen minutes before the Sunday morning and evening services.

Brother D. Curtis Hall, who recently began his work as assistant to Pastor E. P. Baker of La Belle Baptist Church in Memphis, says: "I am enjoying my work here with a church that has a revival going all the time. Hardly a Sunday passes but that some soul is born again. The pastor, E. P. Baker, is also a Mississippian, and so are most of our members. LaBelle Baptist Church is known as 'the church with a glad hand' and we invite all our Mississippi friends to visit us when in Memphis."

Dr. George W. Leavell writes Dr. Freeman of his return trip to China: "We had the roughest trip imaginable, some say the roughest the Empress of Canada has ever had. Leaving our side of the Pacific, in a few hours we were tossed about in heavy seas. Soon we were all in our cabins and flat in our berths. This continued throughout the trip. We had to slow down from twenty knots per hour to five. The big seas breaking over our bow tore away steel plates and railings on the fore deck. But we are here and glad that the bad end of the trip is behind us. We should have arrived here on Monday, and here it is Thursday."



## THE COMPLETE SOUTHWIDE SUNDAY SCHOOL CONFERENCE PROGRAM NOW AVAILABLE

Harold E. Ingraham

The complete program of the Third Southern Baptist Sunday School Conference is now available. This great Conference is to be held in Tulsa, Oklahoma, January 15th through 18th and will draw together one of the largest galaxy of Sunday School specialists ever assembled anywhere. There are many outstanding names on the program. Dr. George W. Truett, T. L. Holcomb, and Wallace Bassett of Texas; I. J. Van Ness, Wm. Russell Owen, Louis Entzminger, W. F. Powell, Miss Annie L. Williams, and many others of Southwide and worldwide influence in Sunday School work will gather to make up this program.

### Much Variety

The program covers an almost unbelievable range. Every phase of Sunday School work is brought under consideration both in the large well departmentized school and in the small non-department school. The divisional conferences are as follows: Sunday School Administration under the general direction of Arthur Flake of the Sunday School Board; The Young People—Adult and Home Department Division directed by Wm. P. Phillips; the Intermediate Department Division directed by Miss Mary Virginia Lee, and the Elementary Division directed by Miss Lillian Forbes. Then there are the General Sunday School Meetings which are for all and which will be sessions of great inspirational and informational value. The music in the General Meetings will be led by Robert H. Coleman of Dallas, Texas.

### Special Features

In addition to the Divisional Conferences on Sunday School work there are to be special conferences on Church Administration that will be of especial value to pastors, deacons, and all other church officers. These conferences will be under the direction of Prince E. Burroughs of the Sunday School Board.

Daily Vacation Bible School work will come in for three special conferences under the leadership of Homer L. Grice of the Sunday School Board and will draw many people who are particularly concerned about this great and growing phase of our work.

### Reduced Railroad Rates

All railroads are cooperating and special rates of fare and one half are available upon the identification certificate plan. Such certificates must be secured before ticket is purchased. Write to the State Sunday School Secretary or to the Sunday School Board at Nashville, Tennessee, for these certificates and have them on hand available for use if needed. Special trains are being arranged out of Memphis and from Texas. These trains will leave Monday night, January 14th and arrive in Tulsa early Tuesday morning in plenty of time for messengers to get located and be at the First Baptist Church for the opening session at ten o'clock.

### Tulsa is Ready

Arrangements in Tulsa are rapidly being completed to entertain four thousand messengers. Tulsa has thousands of hotel rooms available ranging in all prices and in addition there will be homes available for any who desire this form of entertainment. For advance reservations in either hotel or homes, write to George Glossop, Exchange Trust Company, Tulsa, Oklahoma.

Great benefits will surely accrue to all who attend this conference and to the Sunday Schools and churches from which they come. It will be a wise investment for any church to send the pastor and general superintendent to this meeting and pay their expenses and to see to it that representatives from other departments attend.

Rev. J. H. Taylor, born in Mississippi, but for many years a pastor in Texas, died at Arlington, Texas, last week.

## AID TO MINISTERIAL STUDENTS

This is a question that has been before us for a good many years and the most of us will agree that the ministerial board should receive aid, and there is some aid given at present. The ministerial board has the big amount of one percent to help the preacher boys at Clarke and Mississippi Colleges. What do they do with this money? They take it and repair the ministerial cottages keep up the insurance on the houses and rent houses for the preacher boys. This is where that one percent goes if I am correctly informed, and you know friends I have heard some people stand on the street corners and other places and throw criticism at this board. We should be careful as to how we make slanderous statements about things like this unless we know where of we speak. Well I started out to talk about helping the preacher boy as to whether or not we should help him to get his education of not. I for one believe that we should for this reason: he belongs to the Lord and us. Some may say that the preacher boy is not any better to work for his education than any other boy or girl that is working for his or her education. Well this I think is true to a certain degree, but I want us to trace a preacher boy's life a while. We all know most all preacher boys are from poor families to begin with. We say a young man enters college at the age of twenty years; he has good luck in passing his work off; he gets out in four years during this time he has to borrow one thousand and four hundred dollars; or if some little church calls him during the time he is in school we will say he just owes one thousand dollars. Now how is this young man going to pay this one thousand dollars back. His church work does not pay him enough to live on and pay back debts too, so what's he going to do? He goes to some board of trustees tells them his trouble so they hire him he teaches the school and finally manages to pay his debt back. We will say it takes him two or three years to pay back this money. Well what harm is there in that? He should pay his debts. That's right; he should; what's the trouble in it then? Nine times out of ten what happens? This young man loses interest in his church; probably gives up that work that he has and then it won't be very long until we will hear some saying there goes a man that started out to make a preacher. Well let us suppose though that the young preacher stays with the job alright he pays up his college debt in three years and away to the seminary he goes. He has not had a chance to save any money and too, he has forgotten how to study. It's hard for him to get to where he once was in school work and so he finds that it is much more expensive at the seminary than at the college. Well he manages to stay in the seminary for we will say three years. He has to teach school or do some other work for three or four years to pay this debt. Why? Because not all churches pay the pastor enough to live on and pay back debts. And what is the trouble there? Well in all this young man has lost at least from seven to ten years of the best part of his life paying back this and who is to blame about this matter? Well I think all of us are to a certain extent and christian people I for one am willing to get in behind this movement by adding more to my pledge and paying it promptly in order that our preacher boys may get more aid. We should help prepare these young fellows for the gigantic task that they are going to be confronted with. Never before has the responsibility been so great as it is at present and it is becoming greater day by day. Now some may say that there are fellows who claim to be preachers who are not; can we as Christian people withhold our means from these boys just because there are a few who probably are unworthy? The task is before us, are we, as a christian people, going to meet it? If one half the Baptists of Mississippi tithed this would be solved to a great extent. Let us in the future try to do more for the ministerial students than we are doing. They belong to us; how are we going to take care of them? I have been told that the ladies of the state are assisting in this cause already by sending boxes of provisions to the young married preachers. This is fine and more than we men are doing. Let us as christian people think over this problem and may we ever be loyal to his cause is my prayer.

—A Baptist.

## PREACHER'S FAULTS

By. Dr. Warren L. Steeves, D. D.

Yes, they are many and varied. We might enumerate some of them that we have heard. He parts his hair in the middle; he puts his hat on the wrong side of his head; he doesn't polish his shoes or press his pants. But after all when these are summed up, they are trivial for we fancy Paul never talked much to Timothy about how he was to dress and how he looked. We suspect it is desirable that most preachers look as good as they can for we need all these attractions if we can have them without compromise of dignity or truth but are they essential? We say emphatically, NO!

Yes, we may criticize his personal habits—that he sleeps too late in the morning; that he stays too late at night; that he calls on only a few members of the church and neglects the others; that he drives his automobile too fast or too slow. But these, too, when they are examined carefully are but superficial and if all these criticisms combined with hundreds of others are brought against the pastor and yet in the community where he lives, men respect him, believe in his honesty and integrity, and have found in him consolation in the hour of trouble and comfort in time of sickness and death, it matters but little whether men have noticed and criticized some of his peculiar habits. He has possibly found a way into the hearts of men that the dapper, polished finger nailed, white collared, slick haired, gentle, aristocratic preacher will never be able to find.

The fact of it is that God has called men to preach—not angels. He did not put them down with a golden harp but he told them to go out where poor mortals suffer, bleed and die. He gave them but few instructions about their personal appearance but he did tell them to avoid the appearance of evil, to sacrifice for others, to love the world, to get under the burden of men and to bring them to Christ the Savior. No, the preacher is very human. He is much the same as other men but out of some considerable contact with preachers, we have come to the place of believing that although he has many faults and hundreds criticize him, yet he is in every community the man that is more used by God than any other and who lifts more burdens than the world will ever know. If he is doing his work as he ought, he will not look all the time as though he came out of a bandbox but there will be times when his appearance will be strangely like the man who has been in the trenches and who has carried his comrade upon his shoulders back to the hospital. He will be weary and worn; lines will come in his face and gray in his hair; a stoop in his shoulders and sometimes a sadness in his voice but God has been working through that plain preacher.

It would be well if many members of the church found more opportunity to encourage him but what does it matter when the day is done for him. Thousands will rise up and call him blessed and will forget that he did not press his suit every day and polish his shoes for he has been God's man and would not have the time to bother with so many matters that are alright in their place but are not essential in soul-winning and kingdom-building.

—Waterloo, Iowa.

William Green, President of American Federation of Labor, is an active Baptist layman.

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OLD PREACHERS AND CHRISTMAS

It is fortunate for the work of Ministerial Relief that the Relief and Annuity Board is to share in the offerings of Southern Baptists at Christmas time. The stipends being paid to ten thousand and fifty-two beneficiaries are pitifully small, and even these amounts cannot be continued through another year without greatly increased receipts from the churches. It is our fervent hope that the money made available to us through the Christmas Thank Offering may be sufficient, as supplementary to the budget receipts, to enable the Board to continue the grants as they are and to heed the appeals of many who are now on the waiting list. The receipts of the Board have decreased during the past few months very greatly. In some states this decrease has been more than fifty per cent; and the average decrease is twenty-five per cent as compared with the same period last year. Surely Southern Baptists will not be heedless to the cry of need and distress coming up from sick, aged and disabled ministers, and from the widows and orphans of deceased ministers. Shall these faithful servants of Christ go hungry and suffer for proper clothing in a land of plenty? God forbid.

—Thomas J. Watts,  
Executive Secretary.

B. B. I. LECTURES

The Baptist Bible Institute has secured the services of two great leaders for the mid-winter lecture courses this year. The Tharp foundation provides for a discussion of the minister from the viewpoint of the layman, and Secretary Frank H. Leavell will bring to this theme the widest observation and experience as well as the most sympathetic and constructive interest.

The Layne lectures on theology will be delivered this year by Dr. Curtis Lee Laws, Editor of the Watchman Examiner, New York. Dr. Laws is known to Southern Baptists not only because of his lineage and education and pastoral and conference and editorial work, but for his earnest and constant and consistent loyalty to the great fundamentals of the gospel of our Lord Jesus Christ.

The first series is scheduled for 15, 17 and 18 of January, and the second for February 6, 7 and 8. We hope that many of our pastors and other Christian workers may come to visit us at the Bible Institute and share with us in the enjoyment of these lectures.

Dr. A. P. Montague, Vice-President of Mercer University, died Dec. 3. He was a native of Virginia, and was for many years president of Howard College in Alabama.

Here is something you must let me pass on. When the folks down at Thomasville were providing entertainment for the visiting speakers, a beloved man, a shoe cobbler, asked that he might be permitted to entertain Dr. Truett. There were many requests for this privilege, including the finest homes in Thomasville, the richest people in the city. Pastor Callaway explained that Dr. Truett would likely wish to be at the hotel. This good man pressed his request. He wondered if he should allow some man in better financial circumstances to pay hotel bills, but he pressed his case. They were deeply touched by his sincerity and agreed that he should have this honor. Thursday night after lunch I asked Dr. Truett if he would walk down to the brother's shop and meet him. Dr. Truett had not heard the story—did not know whose guest he was. When we reached that shoe shop, I saw a rare picture—a great preacher with his arm about the cobbler's broad shoulders, surrounded by the usual scene of shoe shop. Tears came like rainfall down the cobbler's cheeks, they rushed like diamonds into the eyes of the great preacher. No need there for words.—Christian Index.

# Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget  
"Every member of every church contributing every week to every cause, in proportion to his ability"

## STEWARDSHIP APPLIED IN CHURCH FINANCE

The above is the title of a new book written by Dr. J. B. Lawrence. Following are a few paragraphs from chapter one:

### Men Who Give and Men Who Go

It is said that during the war between the states the treasury of the Union became depleted. Men ceased to respond to the advertisements of bond sales. A special agent was employed and placed in the field to hunt up investors and sell United States bonds. The treasury was soon replenished, there was a revival of hope and courage, and in due time the war was brought to a successful conclusion. Without this money the war could not have been prosecuted. It was imperative that the soldiers should be paid, fed, clothed and equipped. Back of the fighter stood the financier, and of the two the latter seems to have been just as important as the first. After the war General Grant met the son of the man who had acted as fiscal agent, and, on learning of his identity, said: "Tell your father that it is to his labors as much as those of any other man that the people of this country owe the continued life of the nation". So is it in the kingdom of God.

The financier is behind the far-flung battle lines of King Immanuel, and his work is just as important to the progress of the kingdom as are the forces at the front. The man who gives his money for the support of the missionaries stands in the front line of battle with the men who receive it. He who helps to maintain the soldiers at the front in the army of the Lord fights himself in the trenches.

### Giving a Kingdom Service

Every Bible student knows that financing has always been a matter of divine concern. In the old dispensation Jehovah made provision for the financing of his kingdom, and so ample was that provision that if his law had been obeyed Israel would have become a nation of priests and prophets to the whole world. The law for the support of the divine religion under the Mosaic dispensation required one tribe out of twelve, one day out of seven, and one-tenth out of the income; one-twelfth of the people as religious workers; one-tenth of every income with which to support the work, and one-seventh of the time for worship. The need for financial support is still upon us. God's kingdom cannot go on today without money any more than it could under the Mosaic dispensation.

### Giving and Personal Devotion

Personal consecration and devotion to Christ must be backed up by gifts to Christ. Here is the acid test. If we love Christ and the church which he purchased with his own blood; if we are loyal to him and want to see his kingdom come in the world, then we will not hesitate to put our money into the kingdom causes. What is money, anyway? Is it not a man's life transmuted into gold? Money is in essence one's self, and when one puts his money into the church he puts himself into the church; when he gives his money to Christ he gives himself to Christ. The question is, Can he give himself without giving his money? Surely not, for his money is himself stored up. Then, when a Christian prays for the coming of the kingdom his prayers should be given wings by his gifts. He should be loyal to Christ and consecrated to his service, but if his piety does not reach his purse the evidence of his devotion is lacking. Christ expects for us to prove our faith by providing funds for a world evangelization. A church must be spiritual, its life must be saturated with prayer; but it takes money to pay its bills.

### Giving and Spiritual Service

It is a mistake to set off devotion, prayer, consecration and Bible study as spiritual activities and then put over against them in contrast the giving of money as if that were a secular and unspiritual thing. They are all spiritual activities and one cannot take the place of the other. We cannot bring the kingdom of God in without prayer; we cannot bring it in without devotion and consecration; we cannot bring it in without spirituality. This goes without saying. But let us also remember that we cannot bring the kingdom of God in without money. What the members of our churches need to realize most of all just now is that prayer and devotion and consecration and spirituality must be backed up and made effective in kingdom service by the giving of money.

### Giving and Spiritual Growth

We have been saying all along that if we would develop the spiritual life of the churches the money to run our work would be forthcoming. And it will. But how are we to develop the spiritual life of the churches while the members are living in disobedience to God? Can a man who is living in sin grow in grace? If the members of the churches are covetous, are they not living in sin? If they love the world and the things of the world, if they spend their money prodigally on themselves and give only a pittance to Christ and his cause, and give that sometimes under protest, are they not carnally minded?

There will be little spiritual growth without a turning to God. Repentance must be in the thing wherein one transgresses. If it is a grace to give, then it is a sin to withhold. One way to develop the spiritual life of the church is to lead the members into sacrificial giving to kingdom causes. The great revival we need now is a revival of stewardship. The Christian who settles the money question and settles it right; settles it by absolutely surrendering his own claims to ownership and by acknowledging God's sovereign rights of ownership to all property, has settled a big problem. Most everything else in the Christian life will come easy after this. Here is our next point of attack.

### The Problem Fundamental

Our church and kingdom forces are like an army with a splendidly trained corps of officers and ranks of well drilled men which has been compelled to halt in the presence of the enemy because the supply of rations and ammunition are not sufficient for the demands of an assault. We must supply the means for an advance. We must confront the financial problem. Just in the proportion that we succeed in solving this problem and in furnishing our churches with adequate finances for their work, just in that proportion will we succeed in the kingdom tasks which Christ has given to us.

Experiments may tide us over a crisis, but they will do little toward developing the spirit of true benevolence. This problem must be worked out and solved upon universal and all-inclusive principles.

With these facts before us we can see the need for making a careful study of church finance. It is one of the most pressing problems we confront today. We will not make much more progress in our church work until we secure better support for our churches. The next big step for us to take is in the field of church finance; it is, in the development of a financial system through which the work of our churches can be put on a business basis. When this is done, and the proper emphasis laid on the obligation of every member to support his church with his money, then will the churches of Christ come into their own.



## W. M. U.

### Strengthen

"How far is it to Bethlehem town?  
Just over Jerusalem hills adown.

It isn't far to Bethlehem town!

It's any where that Christ comes down  
And finds in people's friendly face  
A welcome and abiding place.

The road to Bethlehem runs right through  
The homes of folks like me and you."

A very important period in the earthly ministry of our Lord and Master was given added emphasis by those memorable words "four months and then cometh the harvest". With these words ringing in my heart, and realizing that the success of our Ruby Anniversary depended much upon the work accomplished during these "four months", last August I suggested that our State W. M. U. keep in mind the vital importance of these four months by stressing each month, ONE word in our Watch Word "Enlarge, Spare not, Lengthen, Strengthen": From week to week this idea has been kept before us through the splendid articles appearing on this page, and now we have come to our last word "Strengthen", and to the last month of the year. How well the force of the Prophets climacteric thought has been demonstrated in the work of our Societies will find its answer in the words of the Master, "then cometh the harvest". All over our Southland, earnestly, prayerfully anxious hearts are asking this question, "what will the harvest be"? Mississippi Baptist women will be among the great host that will answer that question this month; in this glad month of December—this month made sweet and holy, with its deeply spiritual significance, because of its association with the birthday of the Christ Child. Almost from the beginning of our Womans Missionary Union, when Miss Lottie Moon's appeal for another worker, in China, resulted in the first Christmas offering, Christmas has been similarly observed, with an ever increasing offering, and now after FORTY YEARS, how deep its influence, how sweet the privilege of coupling these offerings with a week of prayer for world wide missions. Through this observance the lives of an ever widening circle has been touched in a most marvelous way. Hundreds of lives have been "strengthened" with new hope and purpose, many have been cheered and comforted, and from this week, will radiate a new conception of the "light of the knowledge of God" and its power to shine into darkened hearts.

Because Christmas means the elimination of personal and selfish desires, many have received fresh inspiration, and have been "strengthened" in their DETERMINATION to make this month the harvest month of the our W. M. U. year. In some hearts this determination will carry with it the gift of a Perfect Ruby, a gift of love and gratitude, given over and above the usual measure of liberality, and given in recognition of mercies and blessings received. Many of us may not know the happiness of bringing so large a gift into the treasury of our Lord, but many can give a real "alabaster offering" because God has kept our lives precious in his sight throughout the year. And as we plan for those we love, may each be "strengthened" in our LOVE for Him who sent the greatest GIFT into the world. He deserves our expressions and gifts of gratitude and love, He has redeemed us by the SACRIFICE of his Son, may we be "strengthened" through the contemplation of this GIFT, that we shall, as Societies and individuals, be encouraged to bring at this Christmas time, an offering well pleasing unto Him, and a personal joy to our hearts. Thus will the Christmas offering of our RUBY YEAR, make possible the success of "the harvest".

Down through the ages has the Spirit of Christ been enthroned a-new in the heart of man during the Yuletide season, ennobling even the smallest acts of loving service. My wish for you is that this SPIRIT may fill your heart with all joy and happiness, and that we may each enter the NEW YEAR "STRENGTHENED" by an unswerving FAITH for the tasks that await.

—Mrs. A. J. Aven

### My Ruby

At the Meeting of the State W. M. U. Board, yesterday, Mrs. Ned Rice, our Ruby Chairman, as she neared the close of her report, picked up a lovely box done up in Christmas colors. She presented it to this Secretary. In her most gracious manner she told of the contents—One thousand dollar bills from one thousand women over the state.

The Baptist Record is ready to go to press; so only a word can be given at this time. But, Beloved, if I had all the time there is, I might still say only a word. I could not give utterance to speak out from an overflowing heart.

May I just say to each of you, thank you? Will not each of you put yourselves in my place, and think what you would have said under the circumstances?

What shall we do with this perfect Ruby? Let us plan together. Just now this is the thought deep down in my heart. We have as you know 84 foreign stations where Southern Baptists do, or are supposed to do work. But because of the peculiar interest your Secretary feels in one, she always in her thinking divides it into two stations. Five of these stations are not more important, but are larger than the others. What do you think of asking that our Ruby be divided thus: Five Forty dollar gifts to the five larger stations, Eighty ten dollar gifts to the remaining stations. In this way we will "go over to the Other Side" and touch hands with each station.

Each mother who lost a boy in the World War thinks tenderly of the grave of the "Unknown Soldier". Her Boy may be sleeping there. As each of these Ruby dollars go out on its mission of love, the thought will be sweet to you that perhaps your dollar goes to just that station that is a bit more precious to you.

There is a legend which comes to us from Palestine in connection with the gift of the two mites that our Saviour used as a lesson of such import for all coming generations. It is said that dependant women were required to turn their income into coins; these were strung on a wire and woven into a sort of crown, which was worn at all times. The world could judge of the woman's wealth, or poverty by the number of coins in the crown. The widow referred to had spent all her coins—"all her living"—save two.

Beloved, you have woven for your humble Secretary a crown of rubies. Not only does it sparkle with a thousand gems, but it glitters with a thousand hearts, whose red blood spells sacrificial love. For well I know that this gift of a dollar is merely an earnest of what each one of you will bring to the King's Treasury.

Again, God bless each of you—and again, thank you.

—Margaret M. Lackey

### Helps That May (?) Prove Helpful In Teaching "Lottie Moon"

"Lottie Moon" is unlike the usual mission study text-book in that it is written in story form. I believe the beautiful story will be spoiled if the leader tries to bring into the class sessions too many statistics concerning the work. We want to lead the class to see this woman whose life has touched the entire South and all of China. Let us remember that and not be ambitious to store away facts that do not help in the portrayal of her life.

#### Chapter I.—A Girl Of The Old South

As the story is given, the following Poster may be helpful: Draw staircase of eight or more steps. At foot of staircase paste pic-

ture of an attractive little girl looking up the staircase. Name each step in order as follows: (1) Christian Home. (2) Missionary Biographies. (3) Christian Schools. (4) Prayers of Schoolmates and Pastor. (5) Trouble. (6) Christian Friends. (7) Missionary Appeal. On top step picture of Lottie Moon might be pasted. The poster should be called, "From Viewmont to China". As each step is approached, let leader or someone assigned to do so, tell the story connected with that step.

#### Chapter II. In Which Three Decisions are Made Poster Suggestion: "Closed Doors To Be Opened."

Draw line from bottom left hand corner of cardboard to upper right hand corner. At lower end print "Lottie Moon's Dream". At the other end, "God's Will for Lottie Moon's Life."

Paste at intervals paper cut-outs of doors, arranging so they can be swung open. Under each door print appropriate legend as (1) Voyage. (2) Language. (3) Understanding Chinese. (4) Finding a Home. (5) Sister's Illness. (6) The Tug of the Villages. (7) The Decision.

At bottom print, "Who Opened The Doors?"

#### Chapter III. Doing The Work Of An Evangelist

Invite boys and girls of older Sunbeam and Junior G. A. and R. A. ages to the class. Let them be grouped around the leader of this class session, who "makes believe" she is Lottie Moon on furlough telling the stories of her experiences to her nieces and nephews. Let class sit in rear as stories are told.

#### Chapters IV. The Furlough That Never Came

#### Chapters V. In Which Some Dreams Come True

Where only five sessions of the class are held Chapters 3 & 4 may be combined. For Chapter IV. have poster showing scales. In one side of the scales print "Pingtu and Need". In the other side, "Virginia and Home". Let Pingtu side outweigh Virginia side. Call this Poster, "Pingtu or Virginia?"

For Chapter V. The following subjects might be assigned to as many members of the class, letting each one give contents of Chapter as connected with her subject.

(1) New Missionaries and Fields (2) War (3) Discouragement and Strain. (4) Better Days.

#### Chapter VI. Shadows And The Heavenly Light

Secure from W. M. U. Head quarters Alabaster Box. Open this on table and let each spectator write on slip of paper her subject and as she presents her material, put the slip into the box. On these slips might be written: (1) Human companionships. (2) Tremendous energy. (3) Unusual Talents. (4) Patience. (5) Christ-like Sympathy. (7) Love. (8) Life Itself. These Lottie Moon brought in her Alabaster Box, which she broke at the feet of her Lord. Then let the leader of class tell the story as found in the Epilogue.

The Christian Index says that 20 people were killed in playing football this season.

The Commission on the Church and Race Relations has proposed that Sunday, Feb. 10, be observed by religious bodies as Race Relation Sunday. If interested, write to R. B. Eleazer, 409 Palmer Bldg., Atlanta, Ga.

Our last two meetings were with the First Baptist Churches of Bowie and Falfurrias, Texas, which resulted in 106 additions to these two churches—fifty in Bowie, and fifty-six in Falfurrias. We are now making engagements for 1929, and can be reached at P. O. Box 378, San Antonio, Texas.—Evangelist R. G. Baucom.

The Great Southern Lumber Co., of Bogalusa, La., has issued a beautiful Christmas card, printed apparently on paper of their own make, with a photograph of children in a young orchard of long leaf pines. This is to show what they are doing in the way of reforesting the cut-over lands in Mississippi and Louisiana, a work worthy of all sympathy, encouragement and cooperation.



## The Baptist Record

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### A Face in Vision Still

The event which is mentioned  
herein, and which still lingers with  
me, transpired a third of a century  
ago. I was a mere youth then, had  
united with the church some years  
before this but was not affiliating  
at this time. It was one Saturday  
night; one of the local Baptist min-  
isters preached at the Johnson school  
house in Neshoba County, the place  
where I received my primary school-  
ing. A goodly crowd of the rural  
folk of the community was on hand.

I do not remember the text used  
by the good man or anything of the  
sermon, but remember that he  
warmed up to the subject and there  
was some feeling among many of  
those present. I confess that I felt  
the warmth of spiritual influence  
and enjoyed the discourse by this  
honest man of God. Among those at-  
tending the service on this occasion  
was my sister, Huldah, several years  
older than I, married and the moth-  
er of a number of children. She  
was a deeply spiritual woman and  
delighted in attending worship and  
doing what she could for her Master.  
She was deeply moved on the oc-  
casion mentioned, and her thoughts  
naturally reached out to her younger  
brother, who was not living the life  
that he should.

When the services were ended, the  
benediction pronounced, sister came  
over to me and grasped my hand and  
gave it a gentle pressure. Not a  
word was spoken, but the pressure  
of her hand, the quiver of her lips  
and the evidence of a tear in her  
eyes as she turned her face up to  
mine and her very soul seemed to  
penetrate mine. She looked into my  
eyes for a few moments and then  
with a harder pressure of my hand  
she released it and passed on to her  
children and out to her cottage home.

As I left the old log school house  
that night I carried with me the  
impress of that anxious face on my  
soul. I never have seen a sweeter  
and yet a sadder face than the one  
sister turned upon me on the far-

I am sure everyone is anxiously  
awaiting a report on the receipts  
from the Thanksgiving offering. I  
will ask you to bear in mind that the  
Thanksgiving offering money this  
year was taken on the last Sunday  
in November and will be sent  
through our State Board offering  
and I will not get a report on them  
until the December check comes in  
from the State Board and reaches  
me about January 6th. However,  
we received up to date about \$9,-  
937.06, which is sufficient to pay the  
\$7,000.00 we borrowed in Septem-  
ber, and enough to pay our Novem-  
ber bills.

I will be delighted to give you a  
statement of the full amount as soon  
as possible.

Our Thanksgiving supplies are  
still coming in, which indeed looks  
good to us.

I am receiving a number of letters  
asking what they can send for  
Christmas. I might state a few ar-  
ticles which we received very few  
of through the Thanksgiving cars,  
such as: Hose for Sunday use for  
our girls, socks for boys, toothpaste  
and toothbrushes, combs, hair clip-

away night back in that little old  
school house of my boyhood recol-  
lections. It was sad and yet the  
very glory of heaven shined forth  
from it. She was rejoicing over the  
sweet experience of her saved soul,  
which had been strangely warmed  
under the plain, spiritual preaching  
of the man of God, yet she was sor-  
rowing over the condition of one she  
loved.

More than thirty years have  
elapsed since that Saturday night  
back in the old home community,  
many scenes have come and gone,  
the frail body that wore that angel  
face that burned its way in to my  
careless heart has long been sleep-  
ing in her tomb, the voice that could  
not speak on this occasion but which  
I have heard so often in conversation  
and in singing praises to her Re-  
deemer is hushed, but that sweet  
face in vision and memory lingers  
with me still and will until I meet  
it anew in that land of never-grow-  
old. This vision of this lovely face  
has been an inspiration to me ever  
since that night of long ago. It has  
been of wonderful help in my life  
here below.

I stood by the side of this sister  
when the summon came for her to  
go home. The last words spoken by  
her just before the end came were,  
"Raise me higher, higher, higher",  
and thus she went on to be at rest.  
The same heavenly expression was  
on her face when we laid her down  
to wake no more—that was there on  
that night in the little log school  
house of long ago. Soon I will see  
it again, but sweeter and more heav-  
enly still than when I saw it, then.  
And still I see that face in vision.

### Gathered Gems

"When a man says religion is dull,  
I know that religion has not begun  
for him, that he has not yet caught  
even a glimpse of God—or of life."

## The Orphanage Signal

pers, barber scissors, and if you de-  
sire to send us the most needed arti-  
cles for the Home, send us a piano.  
Now, a good second-hand piano will  
be fine for us. No doubt some of  
you have pianos in your homes that  
you never use where we could use  
to a great advantage at least one-  
half dozen. That would be a fine  
Christmas gift for some of you. We  
haven't a piano on the place that  
you can really play on.

My reason for making the above  
suggestion is that some of you are  
going to send something and there  
are certain articles that really are  
needed and since you are sending I  
feel it is best to let you know what  
will be more serviceable to us.

I am glad to report that we have  
only about 32 in bed at present with  
the flu, our number having run up  
around 70.

The children are all enthused and  
anxiously awaiting Santa's arrival,  
just as your children are. Few toys  
came in through the Thanksgiving  
offering, but we feel sure Santa will  
not forget us.

—B. E. Massey,  
Supt. Miss. Baptist Orphanage.

—Dr. Porter.

"Joy is a part of God's command-  
ments. A gloomy life is a disobedi-  
ent life."—Wells.

"Men may be drowned in seas of  
prosperity as well as in rivers of  
afflictions."—Spurgeon.

"There is not a spot on the globe  
where Christianity has not gone  
where there is any sense of the sa-  
credness of human life or the human  
body, any concern for the blind, the  
crippled, the insane."—Graham.

"Eye hath not seen nor ear heard,  
neither hath entered into the heart  
of man, the things which God hath  
prepared for them that love Him."—  
Paul.

The world's supreme tragedy is  
the tragedy of sin. Men are undone  
today because of the guilt of sin, the  
power of sin and the death of sin."  
—McConkey.

"Long life, health and happiness  
are bound up in the promises of God  
—in the keeping of His words."—  
Ex.

"Honor and shame from no condition  
rise;

Act well your part, there all the  
honor lies."—Sel.

"This world is even as we take it,  
But life, good friends, is what we  
make it."

"If we would keep young, healthy  
and happy and do our best work, we  
should smile, diet and take long  
daily walks."—Dr. Chastain.

### Notes and Comments

The Yalobusha Association Execu-  
tive Board is preparing for a fifth  
Sunday meeting somewhere in the  
county.

The churches at Oakland and  
Leggo, Yalobusha County, arranged  
their budget for next year. Oak-  
land makes an increase over this  
year, also voted to pay off a debt on  
the pastorium.

It is reported that Mrs. Roane,

wife of Rev. L. E. Roane, is in poor  
to be carried to the sanatorium. We  
trust that we have been misin-  
formed.

Big Springs and Pilgrim Rest  
Churches, Yalobusha County, are  
without pastors for another year.  
These are small country churches  
but deserve good preachers. Bro.  
Hoyle of Paris in Lafayette County,  
is preaching at Mt. Gilead.

The writer sorrows with the be-  
reaved in the death of Mrs. Nannie  
Cooper of Union, wife of Bro. W. J.  
Cooper, which occurred in Memphis  
some days ago. She is the sister of  
Rev. N. A. Edmonds of Chalybeate.  
Her family was ever very near and  
dear friends of the family of this  
writer.

### In Memory of D. B. Clark

On Dec. 13, the death angel en-  
tered the home of Mr. and Mrs. B.  
B. Clark and quietly bore away the  
spirit of their second oldest son, and  
wafted it back to its Giver.

D. B. had been an invalid for about  
eleven years, not being able to walk  
since he was seven years old. Dur-  
ing all these years of affliction, he  
was never known to murmur nor  
complain of his condition. He wore  
a smile for every one, and one of  
his often repeated statements was,  
"Don't worry about me." While he  
was a great care for his family,  
they were always ready to attend  
his calls and never tired of the serv-  
ice they rendered him.

He enjoyed having company and  
always seemed pleased at remem-  
brances, his loved ones and friends  
bestowed upon him to make his shut-  
in life more pleasant.

In his childish way, he joined in,  
as best he could, with fun and play,  
with his playmates and friends.

He did not have the privilege of  
attending school, as most all chil-  
dren do, on account of his condition,  
but being eager to learn, he was  
taught through the 5th grade by his  
faithful and untiring mother. Since  
then, he spent most of his time read-  
ing. His Bible was his daily com-  
panion. He enjoyed his B. Y. P. U.  
and Sunday School work, and espe-  
cially did he take pride in being  
loyal to the support of each. He  
was a member of Mt. Creek Baptist  
Church, and was always present  
when able to go. He looked on the  
bright side of life. He was a per-  
fect example of cheerfulness. He  
loved his home, his friends, his pas-  
tor, his church, and most of all his  
heavenly Father, in whom he learned  
to trust with all faith and simplicity.  
His chair and cot by the fireside will  
be vacant, but we bow in humble  
submission to an all wise God, "Who  
is too good to make a mistake and  
too generous to be unkind."

The funeral was conducted by Rev.  
Wayne Alliston, his pastor, and Rev.  
C. T. Johnson of Clinton, a life-long  
friend of his father.

Friends and loved ones,

Weep not for me,

For I'm with Jesus

Awaiting for thee."

—"One Who Loved Him."

"Try this for one day: Think as  
though your thoughts were visible  
to all about you."



## SUNDAY SCHOOL LESSON

Dec. 23, 1928

Paul's Last Message,

2 Timothy 4:1-18

(From Points for Emphasis by H. C. Moore)

Golden Text—I have fought the good fight, I have finished the course, I have kept the faith. 2 Timothy 4:7.

1. Ministry in the Pulpit was included in Paul's charge to Timothy. Notice: (1) The author of the charge was Paul, the aged Apostle who was now laying a solemn responsibility upon his son in the gospel. (2) The witness of the charge was God the Father and Christ Jesus who, at his coming in power and great glory, shall judge the living and the dead. (3) The content of the charge was embodied in a single word—Preach. Preach so as to persuade; preach the Word with fidelity and fervor; preach the Word with urgency; preach it both at favorable and unfavorable times; preach it by reproving the negligent, rebuking the wayward, exhorting the dutiful; preach it with patience for the full and careful instruction for the alert. (4) The need of the charge is sin in the coming decadent day when sound doctrine will be unwelcome, itching ears will turn away from the truth, teachers will be hired who will teach what baser natures lust after and long for, and vogue will demand worthless fables instead of eternal truths. (5) The phases of the charge imply a vigorous and absorbing program for Timothy: in preparation, he must be sober in all things; in patience, he must suffer hardship; in proclamation, he must engage in the soul-winning work of an evangelist; and in the pastorate, he must meet all the obligations of the complete ministry.

2. Ministry in the Prison was fulfilled by Paul as shown in his swan song while he awaited the end. (1) In aspect, he realized that he was already being poured out as a drink offering, for he knew that the day of his execution could not be far distant. (2) In retrospect, he declared that his long fight had been a good one, that his rocky and uneven course was now completed, and he could truly claim that he had been true to the faith every step of the way. (3) In prospect, he saw the crown of righteousness laid up for him for bestowal in the day of final reward—a crown which would be granted not alone to the great Apostle, but to every one whether high or humble who has loved the Lord and longed for his return.

3. Ministry in the Palace was performed by Paul when arraigned before the emperor of Rome. He tells how, at his first appearance, he was totally without witness or attorney, though he prayed that the defection of those who should have stood by him be not chargeable to them. But while he was man-forsaken, he was not forsaken by the Lord and was so strengthened divinely that he was able to proclaim the gospel message at Jerusalem and Caesarea. For a time he was delivered "out of the mouth of the lion", metaphorically,

or actually, since many Christians were thrown into the arena and devoured by the hungry beasts. But the deliverance which he valued most was the deliverance from every evil work and the deliverance into the heavenly kingdom forever.

THE TULSA CONFERENCE  
By E. C. Williams

January 15-18, 1929, is the time for the Third Southern Baptist Sunday School Conference which will be held in Tulsa, Oklahoma. The first conference was held in Memphis in 1927, and the second one in Greenville, South Carolina, January, 1928. Mississippi did not have many to attend the Greenville meeting but hundreds remember very well the great meeting at Memphis and the help and inspiration that came to them at that time.

The programs for the Tulsa meeting are just off the press and it seems that a great meeting is in store for all who attend this conference. The general schedule is similar to the previous ones with department conferences in the mornings and afternoons and general sessions at nights. The department work will be under the supervision of the heads of these departments from the Nashville office and they will be assisted by many excellent and efficient workers from all the states in the Southern Baptist Convention territory. Miss Juanita Byrd of Mt. Olive, Miss., and Miss Irene Ward of Columbus are two Mississippians having part on the conference programs. Drs. W. F. Powell of Nashville, J. Powell Tucker of North Carolina, O. L. Powers, Wallace Bassett and Geo. W. Truett of Texas, are some of the inspirational speakers. Altogether a great program of song, inspiration and information has been arranged for that meeting.

We have selected Vice-Presidents for the Six Districts in Mississippi and these men will lead in working up the attendance in their respective districts. They are as follows:

District One—A. W. Talbert, Jackson, Miss.

District Two—R. T. Strickland, Drew.

District Three—Ed. Hokcomb, Tupelo.

District Four—W. L. Meadows, Morton.

District Five—R. F. Bass, Hattiesburg.

District Six—Hermon Dean, Brookhaven.

Please communicate with your District Vice-President for any information regarding the meeting. They have a supply of identification certificates for reduced rates and you may secure them by writing your Vice-President. The fare will be just one-half more than the straight ticket one way.

Sunday Schools, plan now to send one or more workers to this meeting. It will mean much for the future of your school.

DEDICATION SERVICE AT THE  
MORTON BAPTIST CHURCH

On Sunday morning, December 2,

the pastor and members of the Morton Baptist Church had the blessed privilege of dedicating their magnificent newly erected building.

The pastor, Rev. W. L. Meadows, presided over the meeting, which began at eleven o'clock, opening with songs by the congregation, followed by a duet. The pastor then led in reading of scripture on our dedication, the response was made by the entire congregation.

Brother Meadows then introduced Rev. R. L. Wallace, who very forcibly preached the dedication sermon. Brother Wallace was former pastor of the church for a number of years, during which time the church was constructed, due largely to his untiring efforts, with the cooperation of the godly members of the church. Brother Wallace gave a brief history of the church, going back about six years, when the building was started, and stated the hardships that confronted them in raising the funds for the completion of the \$17,000 structure. It was necessary to borrow \$6,000 to complete the building, and in doing this a number of the brethren had to endorse the note to secure the loan. So it was with a great deal of pleasure that Brother Wallace burned the note and mortgage which had been paid. As now there is no outstanding debt against the church or any improvement.

Next the dedicatory prayer was led by Brother Wallace, and closed by Brother Meadows, when these two God chosen disciples offered thanks to our God for the blessed privilege of dedicating the building as God's own house, and for the advancement of his kingdom.

Brother Meadows then very ably thanked those who participated in raising the funds, especially as over half the debt was paid in the last thirty days. The benediction was pronounced by Brother Wallace.

—Reporter.

## CONVENTION IN MEMPHIS

Memphis and Shelby County Baptists are rejoicing that the Southern Baptist Convention is coming to Memphis next year. Not only is this interest felt in the larger churches, but down to the very smallest too. All the Baptists of Memphis and Shelby County feel honored to be the hosts of the largest deliberative religious body in the world.

The Chamber of Commerce of our

city are very much interested in the Convention, and can be counted on to do their utmost for the comfort of our guests. In this they are represented by Mr. R. E. Logsdon and his executive committee consisting of:

W. W. Fisher, T. A. Robinson, Hays Flowers, Watkins Overton, Joseph Fowler, Thornton Newsum.

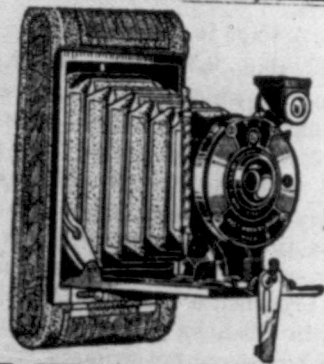
I take pleasure in giving our friends the assurance that they will be taken care of, and I send list of hotels and rates. If necessary, all the rooms in private residences we need can be furnished.

It is thought best by our committee that messengers write the hotels of their choice, making their reservations.

Hoping and praying that the 1929 convention may abound in spiritual power, and may be the best Southern Baptists have ever held.

—General Chairman

Other members of the committee: Rev. J. E. Barnhill, Dr. A. U. Boone, Rev. J. Norris Palmer, Dev. E. F. Campbell.



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## The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Has it occurred to you that we have had our Page nearly a year? No one but you and me has had anything to do with what we have put on it, and we have had a nice, happy time together, haven't we? On Christmas week, there will be no paper, so that this is the last chance I will have at you this year. I have been thinking a good deal of what we shall do in the New Year, and I can think of nothing better for us than a little Bible Study. So I have laid out a six-months course for us in the book of Genesis, one chapter for each week. Genesis is the first book of the Bible and one of the most interesting and important. It is full of splendid stories. You won't mind taking one chapter a week, will you? I'm sure you won't. I am giving the list this week, with the date of each chapter, and during the week following that date, I want you to study that chapter, and learn all about it. Some of you can read it and study it by yourselves, and some of you will want Mother or Daddy or Grandmother to read it to you or with you. We will have a Reading Circle, and I will give in the paper each week the names of those who have joined it. Do you like this plan? Each week, I will give a little talk about three inches long about the lesson.

Bro. Massey and the orphans received our Thanksgiving gift, and has sent us a little note about it. They had many gifts sent them, I'm glad to say.

A Merry, Merry Christmas to all of you, from,

Your loving friend,  
Mrs. Lipsey.

### B. B. I. Girl

Brought forward	\$144.43
Ernest Clark	.15
Mary Nell Cline	.10
Virgie Lee Turner	.25
Helen, Charlie & Roy Germany	1.00
Mrs. Zebbie L. Wiggins	1.00

Total \$146.93

### Orphanage

Brought forward	\$212.75
Martha Ethridge	.10
Ernest Clark	.15

Total \$213.00

From Bro. Massey, BAPTIST ORPHANAGE.

Jackson, Miss., Dec. 1, 1928.

Dear Mrs. Lipsey and Children:

We gratefully acknowledge receipt of your check for \$40.75 as a Thanks Offering. We appreciate your interest in us and our work; and assure you that your donation will afford much comfort and joy to our little folks.

Thanking you and all who had any part in this donation, and praying the Lord's richest blessings upon you, I am, Yours truly,  
(Signed) B. E. Massey, Supt.

### Bible Study: Genesis

1. Jan. 2nd, 1929—The Sin of the first man and woman, Gen. 3.
2. Jan. 9th—Cain and Abel, Gen. 4.
3. Jan. 16th—Enoch, who walked with God, Gen. 5:18-24.
4. Jan. 23rd—Wickedness on the earth, and God's promise to destroy the earth, Gen. 6.
5. Jan. 30th—The coming of the Flood, Gen. 7.
6. Feb. 6th—The Passing off of the Flood: Noah builds an altar, Gen. 8.
7. Feb. 13th—The Call of Abram, Gen. 12.
8. Feb. 20th—Abram and Lot, Gen. 13.
9. Feb. 27th—The Covenant with Abram, Gen. 15.

10. Mar. 6th—Abram's Prayer for Sodom, Gen. 18:16-33.
11. Mar. 13th—The Proving of Abraham, Gen. 22:1-20.
12. Mar. 20th—Abraham's Head Servant goes to find a wife for Isaac, Gen. 24:1-28.
13. Mar. 27th—Rebecca consents to become Isaac's wife, Gen. 24:50-67.
14. Apr. 3rd—Esau and Jacob, Gen. 27.
15. Apr. 10th—Jacob's dream, Gen. 28:10-21.
16. Apr. 17th—Jacob received into his uncle Laban's home, Gen. 29:1-20.
17. Apr. 24th—After Twenty-one years: Jacob returns to his home, Gen. 32.
18. May 1st—Two Brothers make Peace, Gen. 33.
19. May 8th—Joseph's Dreams, Gen. 37:1-11.
20. May 15th—Joseph sold by his brothers, Gen. 37:12-29.
21. May 22nd—Joseph in Prison, Gen. 40.
22. May 29th—Pharaoh's Dreams, Gen. 41:1-37.
23. June 6th—Joseph made Ruler of Egypt, Gen. 41:37-37.
24. June 13th—Visits of Joseph's Brothers, Gen. 42.
25. June 20th—Joseph makes himself known to his Brothers, Gen. 45.
26. June 27th—Abraham, Isaac, Jacob and Joseph spoken of in the New Testament.

Lucien, Miss., Nov. 28, 1928.

Dear Mrs. Lipsey:

I have been planning to write you for sometime, so I am going to write you now. I am a girl 14 years of age, and in the 8th grade. My teachers are Miss Burnice Dupree and Mrs. Barney Grice, both from Brookhaven, Miss. I sure do like them both. Not long ago our B. Y. P. U. wrote to you and sent \$1.00 for the B. B. I. girl. The pastor of our Church is Bro. Jones from B. B. I. at New Orleans, La. I am going to write later and send some money for the B. B. I. girl. Please print this soon, as I want to surprise Papa.

Jessie Mae Smith.

It looks as if you have an extra reason for taking an interest in Miss Gladys, as your pastor is from the Baptist Bible Institute. We are grateful to you and the B. Y. P. U.

Inverness, Miss., Dec. 1, 1928.

Dear Mrs. Lipsey:

Mother is the only one in our family that goes to the Baptist Church, and I really do not belong to any church. I go to the Methodist Church every Sunday. Is it all right if I send you a letter? I am 9 years old, and in the 5th grade. My teacher's name is Miss Myrtis Price. My S. S. teacher's name is Miss Bertie Pratt. I am sending 25c for the B. B. I. girl. With love to you and the orphans, Your friend,

Dorothy Knight.

We are glad to hear from you, Dorothy. I knew your teacher when she was at Hillman. Thank you for the contribution, and come again.

Slate Springs, Miss., Dec. 3, 1928.

Dear Mrs. Lipsey:

I am sending 10c for the Orphanage. I am 10 years old. I will be 11 on Valentine Day. I am in the 5th grade at school. For pets, I have a cat, pig, and a little red calf. Her name is "Reddie". She knows her name. My cat's name is "Spot". My pig's name is "Blacky". I love my little calf best. I love them all. Mamma sent some slippers she bought for sister. She didn't wear them but three days and she got sick and died. Her name was Mary

Lenora Pittman. She was 14 years old. She would have been 15 the 7th of this month. I have two grandfathers and one grandmother. I sure do love them. Your little friend,  
Lilla Velma Pittman.

Well, Lilla, I know from their names something about the looks of your pets, which is not always true. I know a young man who is over six feet tall who is called Baby. It was dear in Mamma to send the slippers, but she knew it was best for them to be used. Thank you for the money.

Shivers, Miss., Dec. 10, 1928.

Dear Mrs. Lipsey:

This is my second time to write. My Father takes The Baptist Record. I enjoy reading it, especially the children's page. I am a little girl 10 years old. I go to school every day, and like my teacher fine. Her name is Miss Jimmie Smith. I belong to the G. A. Mrs. C. V. Dodd is our leader. We all like her fine. I have four brothers and four sisters. One of my brothers is barbering in Jackson. He came home Thanksgiving. Christmas will soon be here, and I sure will be glad. Hope Santa will be good to all the little folks. He was good to me last Christmas. I am sending 10c for the B. B. I. girl. Your little Circle reader,  
Mary Nell Cline.

I believe Santa is going to be good to all my children. And you, Mary Nell, must be good to some one who won't get as much as you do. I'm obliged for the money.

Vicksburg, Miss., Nov. 15, 1928.

Dear Mrs. Lipsey:

I have written you twice before, but suppose old man W. B. got my letters, as they were not in print. I hope to see this one in print, tho. I have 2 brothers, ages 7 and 3. I go to school every day, and go to church with my Mother and Daddy nearly every preaching day. I saw your puzzle in the Record, and with help here is my answer. I hope it is right. Your little friend,

Pattie Louise Henry.

The puzzle was all right, Pattie. But I haven't any Waste Basket, horrid thing, and this is the first letter I've seen from you. Maybe you forgot to send one, and Uncle Sam lost one. How about it?

Waynesboro, Miss., Dec. 2, 1928.

Dear Mrs. Lipsey:

We take The Baptist Record, and I enjoy The Children's Circle. I am 11 years old, and in the 6th grade. I go to S. S. every Sunday. I have heard my Aunt, Mrs. W. S. Bullard, speak of Dr. Lipsey and Mrs. Lipsey. She used to live in Clinton. For pets, I have a dog, three cats, and I did have a Club pig and calf, but I sold them to Papa. I am sending a check for the tenth of my money, \$1.60. Please give \$1.00 to the B. B. I. girl and \$.50 to the Orphanage. Hope we can carry out the secret for the B. B. I. girl.

Avery Mauldin.

With such good help as you are giving, Avery, it looks as if we might. We know Mr. and Mrs. Bullard well, and their boy. Many thanks.

Star, Miss., Dec. 9, 1928.

Dear Mrs. Lipsey:

May I be a member of your happy Circle? I am enclosing 30c. I want you to give 15c to the B. B. I. girl and 15c to the Orphanage. I bet you can't guess how I got this. There are 6 members of our family, so I asked each one for a nickel. I am 10 years old, and enjoy reading The Children's Circle letters. I am a little cripple boy and have two cripple brothers, and, of course, we spend our time reading, and we were proud when you put a children's page in our denominational paper. I can hardly wait just two more weeks, for I am looking for ole Santa. Your friend, Ernest Clark. We are glad to have you with us, Ernest, and would be pleased to

have your brothers, too. Reading is a great pleasure: it is one of the greatest that I have. Your money has been divided as you direct, and we are mighty obliged.

Meridian, Miss., Dec. 5, 1928.

Dear Mrs. Lipsey:

I am sending 10c for the orphan children. I am a little girl 8 years old. I am a brunette. I am in the 4th grade, and go to Highland School. My teacher's name is Miss Orlean Bullard. My oldest brother graduates this year. I have 1 sister and 3 brothers. I have a brother that is smaller than I, and I am the smallest girl in the family. I go to Forty-first Avenue Baptist Church. My pastor is Bro. Gordon Ezell. I take music and expression. I get a medal this year, for I will finish the Dunning System. My music and expression teacher is Miss Bessie Tartt. Mother doesn't take The Baptist Record, but a lady that lives near us sends us The Baptist Record every month. I enjoy reading The Children's Circle. Your new friend,  
Martha Harriett Ethridge.

You must be pretty busy, Martha, with music and expression and reading, 'riting and 'rithmetic. Merry Christmas and thank you!

Hattiesburg, Miss., Dec. 1, 1928.

Dear Mrs. Lipsey:

Enclosed find \$1.15, which the Primary S. S. Class of Central Baptist Church at Rawls Springs is sending to the orphans. Sincerely,  
Mrs. B. C. Rawls, teacher.

We are grateful to the teacher and to the children who have sent such a good offering. I hope Santa Claus will come to see you all.

Lena, Miss., R. No. 1,

Box No. 41, Dec. 11, 1928.

Dear Mrs. Lipsey:

I am sending a contribution for Miss Gladys, and hope it may be some help to her, and that we may get enough to make her a Christmas present that she will like from her Circle friends. I am glad you suggested it. I had thought of it. "Best wishes" for a "Merry Christmas" for her, and for you and all the Circle, I am,

Mrs. Zebbie L. Wiggins.

And the very best for you, dear Mrs. Wiggins, at this happy Christmas season. One who thinks of other people's happiness is likely to have a good deal of joy of her own. Thank you.

### MEETING AT S. T. C.

At State Teachers College, we have just had a delightful treat in the way of ten sermons from that Chesterfield of a gentleman and Prince of Preachers, Dr. Harry Leland Martin. He was with us only five days, but we received a great blessing.

It is the custom at S. T. C. to have a meeting at some time during each year. The arrangements are made for the meeting by the Y. M. C. A. and the Y. W. C. A. As to the choice of a preacher, the custom is to alternate between the leading evangelical denominations. Last year we had a series of sermons from The Sermon on the Mount, by Dr. McIntosh, the scholarly and popular pastor of The Main Street Presbyterian Church, of Hattiesburg. He fed our minds and souls.

This is the second meeting that Dr. Martin has held in Hattiesburg this year. He is much in demand for work of this kind and those who have him once want him again.

Nearly all our students are professed Christians, but there were some conversions and many reconsecrations. Fraternally,

—W. T. Lowrey.



## OVERSEAS BAPTISTS AND PRESIDENT MULLINS

By J. H. Rushbrooke, General  
Secretary, Baptist World Alliance

Since John Clifford passed from earth, Edgar Young Mullins has been to Baptists of all lands our outstanding personality. His choice at Stockholm as President of the Baptist World Alliance was but the formal record of the confidence and admiration that had steadily grown from the time he became known to his fellow-believers throughout the whole world. It is possible to mark with precision that stage of his fame. The date is 14th July 1905; the place, Exeter Hall, London (since demolished); the occasion, the meeting of the First Baptist World Congress. We had been told to expect great things from the comparatively young and recently appointed president of the Southern Baptist Seminary. His powers as preacher, thinker, orator, and administrator, were already recognized in the States; but though he had visited Europe, he was not yet widely known east of the Atlantic. Then came the massive and masterly Exeter Hall utterance on "The Theological Trend," with its close thought, its terse phraseology, its strong grasp of principle, its enthusiasm and idealism. "A new planet swam into our ken." The impression remains vivid to this day in the memory of men of many nations. He had "arrived." I recall very clearly Dr. Clifford's enthusiasm at the time, and his oft-repeated counsel in later years to "watch Mullins."

Ere long the orator became also widely known as theologian. His books were sought in view of the personal interest he had aroused. Few Baptist preachers in Britain or elsewhere in the Eastern Hemisphere have not read and re-read "The Axioms of Religion." Every theological library includes this and the other works of its author. Every paragraph about him was eagerly read. The Eastern Hemisphere was interested in his growing influence. Its representatives renewed their personal contact with him at Philadelphia in 1911, when (according to whispers from behind the scenes) he would already have been nominated President of the Alliance but for the claims of the much older preacher, Dr. R. S. MacArthur.

Dr. Mullins was in Europe with his friend Dr. Gambrell as soon as post-war conditions permitted a comprehensive tour, and he not only renewed his fellowship with the leaders of the denomination, but became known by face and voice to the masses of our people in the continental countries. His tall form and commanding presence fitly expressed the personal authority he carried, but behind the scholar, statesman and administrator, and more fundamental, was the fellow-man. Even when speaking through "interpreters" his words found their way to the common heart. His gift of storytelling, too, lent an additional attraction to his oratory, and I have more than once marveled at the ease with which he contrived by

means of apt anecdote to drive home and clinch a theological or philosophical argument.

Dr. Mullins was present in the London Conference of 1920, at which the co-ordinated policy for the assistance of post-war Europe was adopted. It was there that my more intimate relations with him began. At the Stockholm World Congress of 1923, he took a conspicuous part, drafting the "message" which was afterwards given world-wide circulation. It was in this Third Baptist World Congress that he was chosen with the enthusiastic acclamation of his brethren to what he regarded as the crowning honour of his life, the presidency of the Baptist World Alliance. Never was choice more completely justified. He brought to the office wide knowledge of Baptist conditions in all parts of the earth, concern for the common cause, and unrelenting energy in service. His capacity for work was phenomenal. From overseas we have marveled how during these recent years he has been able to serve as president of the great Southern Baptist Convention, to carry through the vast scheme of rehousing the historic Seminary of which he has so long been the Head—incidentally raising millions of dollars for the purpose, to take his share in the public life of the States, and yet to make his presidency of the World Alliance an effective influence to the ends of the earth. Europe will not forget his presidential tour of 1926. London heard him then, and the massive quality of the historic speech that first revealed him was no less evident in the address which he delivered in Westminster Chapel twenty-one years later. He visited Aberdeen; and I doubt if I ever heard him more eloquent, versatile or vigorous than in the series of addresses and talks at the Scottish Baptist Union—the last public speeches (as it has proved) that I was to hear from his lips, for though I was at the Southern Convention in 1927 illness kept him away, and alas! a breakdown which was perhaps "the beginning of the end" had come before the Toronto Congress of this year, so that his brilliant address on "Baptist Life in the World's Life" must needs be read by another. But what an address! It proved his final utterance to a world congress; and the general verdict acclaimed it the greatest of all. Over sixty nations heard him through their representatives, and his "swan song" was worthy of the man and the career they had so long followed.

It would be easy to lengthen this tribute. For eight years I have enjoyed the privilege of personal friendship, and at times of intimate and confidential intercourse with President Mullins. I have travelled the British Isles and Europe with him, have met him in various parts of America, and have several times visited him at his home. Perhaps no one overseas could speak with closer knowledge of him. Every new contact by letter, or face to face, heightened and deepened my appreciation and admiration. His tact, his capacity for seeing all aspects of a complex situation, his states-

manship outlook upon the problems of the time, above all his central all-determining loyalty to his Lord, have left an indelible impression. He extended to me a confidence and a cordial support that made co-operation with him in the work of the Baptist World Alliance a constant delight. His passing has brought the shock of a personal sorrow; I owed much to President Mullins, and he was constantly enlarging the debt.

In my judgment his presidency of the Baptist World Alliance will count as one of the great periods in its history. To his influence is mainly due the fact that during these post-war years the Alliance has become firmly established. May I venture to quote a few sentences from my report given at Toronto?

"When we ask to what or to whom is due this strengthened morale, there need be no hesitation in answering that—under God—we are especially indebted to the distinguished brother who has served as our President during the past five years. Already at the Stockholm Congress which called him to leadership, he rendered conspicuous service by drafting the Message which the Congress adopted and issued. Not for a day, in spite of countless calls upon him and his immense burdens in guiding the development and rehousing of the famous seminary of which he is the honoured head, had Dr. Mullins forgotten or failed the Alliance. His terse and inspiring new years' greetings have reached almost every Baptist home in the world. At a time when the pressure upon his physical and mental resources was heaviest, he consented at the call of his brethren to undertake a presidential tour, so that he has become known by face and voice by tens of thousands of his fellow-disciples from the Mediterranean Sea to the Arctic circle. I question whether, since Oncken began his historic work on the continent of Europe, anything has taken place that will compare in range and depth of influence with the "regional conferences" which Dr. Mullins attended. Nor will Britain forget the series of meetings culminating in the great demonstration which he addressed in London under the chairmanship of Mr. Lloyd George. Australia was expecting a visit of the President and preparing a welcome; but unhappily his medical advisor was compelled to veto the journey. Though the plan was not carried through, the Southern continent discerned and appreciated the fact that even our most remote communities were not ignored or forgotten.

"My fellow-officers of the Alliance would join me in testimony to the unsleeping activity of our chief—in correspondence, in the writing of articles, in promoting the world-protest regarding persecution in Rumania. Dr. Mullins has most worthily embodied the fraternal and oecumenical spirit of the Alliance; and he would stand among us in virtue of the achievements of these five years—even if we could forget all else—as the Baptist par excellence. He was an Alliance man, believing

in the potentialities of our great world-wide fraternal organization, and by his manifold service helping to actualize them. His personality was one of God's richest gifts to the denomination. No fitter or finer tribute could be paid to his memory than an energetic service for the causes and ideals to which his brilliant powers were devoted. "He being dead yet speaketh."

The thoughts of many overseas will turn to the home in Louisville, and to the accomplished and gracious comrade whom our friend and leader has left behind for a season. They will pray that she may find solace in the memory of the full life-work her husband has wrought, and that the consolations of the Gospel which he preached, and by which he lived, may abound to her.

"One of the greatest political mistakes at the present juncture would be for Republican politicians to interpret the recent election as an endorsement of the Republican party as such, and as a partisan victory with an indefinite lease of power. Voting was far too selective and discriminating for any such interpretation. The incidental fact that the Republican party happens to be the major beneficiary of such voting constitutes not a triumph but a trust. If nothing further be taken into consideration except the breaking of the solid South, that event was itself a sublime act of faith on the part of the Southern people. Only fine and far-seeing souls can appreciate it. To ignore it, to trifle with it or to exploit it as an opportunity for party spoilsmen would be a moral treason of the first magnitude. But Southern voters were not alone in renouncing party interests for the common good. Such voters filled the booths throughout the nation. They did not go to the polls to register party loyalties. And the ballots themselves did not generally reveal such loyalties. Never before in human history has humanity registered such a magnificent deed of trust as the administration at Washington will hold in its hands. Nothing less than a program of unselfish and intelligent statesmanship can discharge that trust. The country is expectant."—The Baptist.

The reporter called at the home of the bride's parents to learn the particulars of the wedding.

As the mother answered the door bell, he said: "Good morning. I came to get some of the details of the wedding. I represent the Golden Star."

"Good gracious!" exclaimed the mother, "they are all gone. You ought to have come last night. They ate every crumb."

In the old days, if one missed a stage coach he was contented to wait two or three days for the next. Now he lets out a squawk of he misses one section of a revolving door.

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# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Christmas Greeting

Again the happy time of Christmas is here. Just around the corner is the day. Next Tuesday, and then begins another year. But let's not begin the other year until this one is passed. There is too much in this year for us to hurry to forget. The manifold blessings that have been ours, and now we come to one of the days of all the days, the day that to Christians represents the birth of their Lord and Savior. Just two other days that mean so much to them and they are the days that represent Jesus' death and resurrection. We give our gifts on Christmas because it represents the day when the greatest of all gifts was made, when God gave to the world his Son, our Savior, Jesus, and as we remember our friends let us not forget our Lord for He shall appreciate a gift also. The gift of a thankful heart; the gift of a righteous life; the gift of a humble spirit; the gift of a benevolent act in His name; the gift of a consecrated effort in His behalf; the gift of a happy song of His love; the gift of a resigned will; the gift of an uttered prayer of praise. These are gifts acceptable to Him the like of which will make His heart glad on His birthday. We hope your Christmas shall be one of happiness, because you have brought happiness to some other one.

## Durant Holds B. Y. P. U. Training School

It was the privilege of your two state B. Y. P. U. workers to be with the church of Durant for its B. Y. P. U. Training School during the week of December 2-7 and what a happy time we had there and what a splendid response we received to our efforts to help. Dr. and Mrs. Riser, pastor and wife, had everything ready for a good week's work, having begun the planning for the week's work back in September, so with three months planning, advertising and boosting everyone was ready, having made an engagement with themselves for this week, turning down other invitations that would conflict. Two class periods each evening with a thirty minute intermission where lunch was served and a fifteen minute fun period was observed was the program for the week. A splendid attendance throughout the week with keen interest manifested by all marked the school a success.

## Merigold Reorganizes

Congratulations are in order to Merigold, who reports the reorganization of their B. Y. P. U. work. Two unions have been organized, the Junior and Senior. They are starting right by securing copies of the Standard of Excellence and tracts

for the officers. Mrs. W. L. Malley reports this work.

## Two New Intermediate Unions

We are happy to report two new Intermediate unions. Sandy Hook reports one with Mrs. McKenzie as leader, and McCall Creek reports one with Miss Arie Porter as leader. We congratulate these churches and young people on this step forward and extend our best wishes.

## Bible

Bible, Bible, Book so dear,  
I wish I could keep you ever near.  
I like to read you from morn to night,  
I love you so much, you always bring light.  
My heart is delighted when I hear your name,  
I know you are true and will ever be the same.  
This poem was written by one of the Juniors of Calvary Church, Jackson, Lucille Boydston. We thank Lucille for these words about the Book so dear.

## Leake County Associational B. Y. P. U. Program

On last Sunday, December 16th, the Leake County Associational B. Y. P. U. held its regular meeting. The meeting was held at Good Hope Church and the following program was rendered:

- |       |       |  |
|-------|-------|--|
| A. M. | 10:00 | Song Service.  |
|       | 10:20 | Devotional—Good Hope B. Y. P. U.   |
|       | 10:30 | Welcome by Good Hope.  |
|       | 10:40 | Response—Tom T. Barnett.   |
|       | 10:45 | Reports from Directors, Senior and Adult presidents and leaders of Junior and Intermediate unions. |
|       | 11:30 | Address—A. W. Talbert of Jackson.  |
|       | 12:00 | Dinner on ground.  |
| P. M. | 1:15  | Devotional—Rev. C. J. Olander.   |
|       | 1:30  | Demonstration of the Weekly Meeting—Lena B. Y. P. U.   |
|       | 2:15  | Sword Drill—Walnut Grove.  |
|       | 2:30  | Conference led by Mr. Talbert.   |
|       | 3:15  | Special Music.   |
|       | 3:20  | Efficiency Reports.  |
|       | 3:30  | Goals for 1929—President T. T. Barnett.  |
|       | 3:40  | Reports of Committees.   |
|       | 3:50  | Song and Announcements.  |
|       | 4:00  | Adjourn—Shake hands everybody.   |

This program should have been in last week's Record but for some reason did not reach us in time to get it in.

## Jackson County Associational B. Y. P. U. Reports Extension Work

Two new B. Y. P. U.'s for Jackson County are the results of some good extension work the president of

Jackson County Associational B. Y. P. U. is doing. M. E. Hulbert, Jr., of Escatawpa is the president of this working group on the coast and on November 11th went to Ward Baptist Church and organized for them a Senior B. Y. P. U. Again on the 25th he met the young people of Red Creek Church and organized a Senior B. Y. P. U. there. He reports a fine spirit on the part of these young people and rejoices to see several interested Baptist school teachers that are entering right into the work and with their help Mr. Hulbert expects these new unions to accomplish great things. An officer with a vision and a mind to work.



## SACRED RADIO PROGRAMS

### Saturday, Dec. 22

- |            |  |
|------------|--|
| 6:30 A.M.  | Sacred Music—Muscatine, Iowa—KTNT.   |
| 10:00 A.M. | Baptist General Convention — Oklahoma City, Okla.—KFJF.                      |
| 12:15 P.M. | Organ Recital—Denver, Colo.—KOA.   |
| 12:30 P.M. | Bible Class — Hot Springs, Ark.—KTHS.  |
| 6:30 P.M.  | Weekly Review of International Sunday School Lesson — Fort Worth, Tex.—WBAP. |
| 7:00 P.M.  | Carols—Davenport, Iowa—WOC.  |

### Sunday, Dec. 23

- |            |  |
|------------|--|
| 6:30 A.M.  | Sacred Music—Muscatine, Iowa—KTNT.   |
| 10:55 A.M. | First Baptist Church—Charlotte, N. C.—WBT.   |
|            | First Baptist Church—Oklahoma City, Okla.—KFJF.  |
| 12:30 P.M. | Sunshine for Shut-Ins—Chicago, Ill.—WJBT.  |
|            | Sermons from different churches — Muscatine, Iowa—KTNT.  |
| 1:00 P.M.  | Religious Music—Raleigh, N. C.—WPTF.   |
|            | Organ Recital—Chicago, Ill.—WJBT.  |
| 1:40 P.M.  | "Missionary Topics"—Chicago, Ill.—WJBT.  |
| 8:30 P.M.  | Organ Recital—Schenectady, N. Y.—WGY.  |
| 4:00 P.M.  | Organ Recital—Cincinnati, Ohio—WLW.  |
| 5:00 P.M.  | Vesper Services—Fort Worth, Tex.—WBAP.   |
| 5:30 P.M.  | Rev. Harry Emerson Fosdick—NBC system, Stations WJZ, New York; WBAL, Baltimore; WBZ, Springfield; WLW, Cincinnati; KWK, St. Louis; WREN, Kansas City, and chain. |
| 6:30 P.M.  | Tabernacle Band Concert — Chicago, Ill.—WJBT.  |
| 7:30 P.M.  | First Baptist Church—Charlotte, N. C.—WBT.   |
|            | First Baptist Church—Oklahoma City, Okla.—KFJF.  |
| 7:45 P.M.  | First Baptist Church—Shreveport, La.—KWKH.   |
| 8:00 P.M.  | South Jacksonville Bap-  |

tist Church—Jacksonville, Fla.—WJAX.  
9:00 P.M. Bible Question and Answer Hour—Shreveport, La.—KWKH.

## DISEASES SPREAD BY MILK

Felix J. Underwood, M. D., State Health Officer

Germ of diphtheria, scarlet fever, septic sore throat, tuberculosis, and typhoid fever are sometimes carried in milk. An outbreak of disease on a milk route may destroy in a day a business built up by years of effort. Dairymen can insure against such a disaster by keeping disease germs out of milk.

The oyster business was paralyzed a few years ago by an outbreak of typhoid fever caused by public consumption of infected oysters from contaminated oyster beds.

In the past we have had outbreaks of diseases in Mississippi such as septic sore throat, typhoid fever, scarlet fever, and para-typhoid fever. In addition to these there have been many cases of tuberculosis among infants and children who drank milk from tuberculous cows. Disease germs reach milk from a sick cow or an infected milk handler. Every milk producer can take a few simple measures that will go far toward preventing such an occurrence. These are as follows:

1. Have all cows tuberculin tested.
2. Sell no milk from cows with garget.
3. Keep all persons with sore throat away from cows and milk.
4. Keep all sick persons away from cows and milk.
5. Require all handlers to wash hands before milking.

Dairymen who wish to further safeguard the health of their customers can provide periodical veterinary examination of cows and medical examination of handlers. The doctor or health officer can send specimens to the laboratory to discover disease germ "carriers" among the handlers. Milk producers should protect themselves and their customers by keeping disease germs out of milk. On physical examination of the milkers and handlers of milk, also among cooks, waiters and waitresses, soda fountain employees, and other food handlers are found cases of gonorrhea, syphilis, typhoid carriers, dysentery, and tuberculosis.

The State Board of Health requires that every person handling food served to the public have a physical examination and produce a certificate showing the person to be free of all communicable diseases. This is a reasonable requirement for the protection of the health of our citizens.

"The secret of the joy of living is the proper appreciation of what we actually possess."

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## GRIFFITH MEMORIAL, JACKSON

For twenty-eight months Griffith Memorial has been working a plan of enlisting and developing the membership that has brought marvelous results. We pass it along hoping it may help others.

One week of each month is given to emphasizing and studying some phase of kingdom interest. A typical line-up for the year would be as follows:

January—School of music. This one week of study under a paid worker in a neglected field proved to be very fruitful.

February—Sunday school institute, using local, state and south-wide talent.

March—B. Y. P. U. institute, using local and state forces.

April—Inspirational Bible study with Dr. P. I. Lipsey in Corinthians and Dr. B. A. Copass in Old Testament.

May—School of Missions. Here again, we got the very best talent to be found anywhere and organizing along departmental lines a new record in attendance for a whole week was set by the church.

June—Daily Vacation Bible School. Though this time was allotted and money placed in the budget we failed to hold this because both pastor and wife were off the field during this month. We plan to hold one next year.

July—Encampment month. By making this a part of our regular program we are able to give it added emphasis.

August—Sunday school institute.

September—Inspirational Bible study with Dr. W. O. Carver in the New Testament.

October—City-wide B. Y. P. U. study course with all churches studying at a central point.

November—Stewardship institute, using local and state workers.

December—School of Evangelism, or, week of devotional studies, i. e., "Seven Sayings of Jesus Upon the Cross," and Christmas program.

While we certainly believe in revivals, still you will notice that item is left out though we have very nearly an equivalent for it and have had additions throughout the year up to nearly a hundred.

Our Sunday School has doubled in attendance. B. Y. P. U. work is stabilized, etc. Our budget has increased eighty per cent and we are now trying to double that for next year and have half of it in sight.

Yet—with that and other good things, needless to say, we along with you, dear reader, have plenty of work to do. We have two hundred members yet to enlist and a great host of lost folks to reach for Christ. Will you not join us in prayer that those conquests may be made for "Christ's sake"!

Yours in His service,

—D. A. (Scotchie) McCall.

P. S.—I could not stop without saying that we have The Baptist Record and Home and Foreign Fields in the budget and naturally we find them to be truly "the pastor's assistant". Incidentally, we have an

athletic club, which you may not believe in, and furthermore, in these parts "polyticks" has not hurt the Church of Jesus Christ, nor the Kingdom of the Lord God Almighty. Congregations and offerings tip-top, so, Good-night!  
D. A. M.

## ON THE COAST

This is written Dec. 12. Second Church, Biloxi, is in a meeting with Evangelists Bryan Simmons, preacher, and W. Lowrey Compere, singer, leading. This is a needy, difficult, but promising field. Prospects look encouraging. The bulk of the population are foreigners, fishermen, oyster and shrimp factory workers.

Last Wednesday night we closed at Ocean Springs. Bro. Simmons did some high standard preaching and Bro. Compere was well received as a singer and did fine work amongst the juniors. He is a model young man. The character of the work done by these brethren is not of the effervescing kind, but runs deep and abiding.

The church was toned up and strengthened "in the inner man". The people were cordial and hospitable. The evangelists were royally entertained at the home of Mr. and Mrs. Chas. E. Clark, being "invited out" and enjoying hospitality in many homes. The same plan operates in East Biloxi with the generous home of Mr. and Mrs. Chas. DeJean as headquarters.

Considering that the congregation at Ocean Springs is small, that they have a debt on their Sunday School addition, and that several Baptist families were hindered by serious sickness, the offering for the meeting was good.

This writer ventures to suggest that South Mississippi churches use these evangelists during the Winter while weather conditions in the northern section are not good.

Bro. Simmons uses no sensational methods, but is safe, sound and constructive. He preaches the gospel fearlessly and trusts the Holy Spirit to apply the message—and he is an orator of no mean rank.

—W. C. Hamil, Pastor.

The membership of Bethel Church, Lincoln County, have taken a course in Christian Stewardship. Miss Cordie Wallace, Miss Minnie Belle Hart and Mrs. Lorena Prestridge have already received their Diplomas. There are others yet to receive theirs. We think this a fine course for Christians to study. It makes them stronger and enlightens them more about the Bible. We wish every church would take this course. We are sure it would be a great benefit to each one.

There are five other books in connection with this one. We are hoping to finish them too in the near future. For every book finished you receive a seal, and when you have finished the last book you receive a Silver Seal. You will then be listed as a Master in Christian Stewardship.

—A Member.

## IN MEMORIAM

RESOLUTIONS UPON THE DEATH OF DR. MULLINS  
By the Seminary Faculty

Whereas: In the Providence of God our President, Dr. E. Y. Mullins, has been taken from us by death; therefore:

Be it resolved by the Faculty of the Southern Baptist Theological Seminary:

1. That we reverently accept the will of God, and with great grief and profound sense of loss submit as unto the righteous and good will of the Heavenly Father.

2. That we recognize the great kindness of God in giving Dr. Mullins to the Seminary at a crisis in its history, and in continuing him at its head through more than twenty-nine years of remarkably efficient and successful administration, through which the Seminary has been lifted to a position of influence and usefulness which in great measure bring to realization the dreams of its noble founders and helpers, and which now opens before us new vistas of greatness in service.

3. That, while we shall sorely miss his wise and understanding leadership, it is cause for great thankfulness that it was given to Dr. Mullins so largely to see the practical fulfilment of his chief hopes and ambitions for the school to which he gave himself with so much of devotion and ability. Through his character and work Dr. Mullins has become a permanent heritage of this institution and will be a part of its work and influence in all the years to follow. He takes rank along side the first Founder-President and the other two who so splendidly served their generations by the will of God and built themselves enduringly into the institution and through it into the work of God in the world. Especially do we recognize his leadership in achieving the great increase in endowment and in procuring the new site and the magnificent new plant which constitute abiding memorials of his work.

4. That in Dr. Mullins we recognize one distinctly marked as an instrument of Divine Providence in the work of the Lord Jesus, in relation to the Seminary, to the denomination in the South, to the Baptists of the world, and to the whole Kingdom of God through Jesus Christ. He was a man of first class intellectual gifts, enabling him in superior degree to define, to clarify and to defend the truth of the Gospel, the positions of the Baptists and the principles of righteousness. He was a preacher of great clarity, winsomeness and conviction, placing him among the foremost preachers of his generation. He was an administrator of exceptional insight, courage and tact. He was a lover of men, seeking their good for this life, and that which is to come, a winner of souls and a builder of character. The Southern Baptist Convention, and the Baptist World Alliance, both owe to Dr. Mullins a

debt of gratitude for leadership in their growth and development such as it has been the privilege of few men to contribute. Not alone as president of both organizations, but in his constant wise, discerning and sympathetic understanding and counsel he was a master builder.

5. That we express to Mrs. Mullins our deepest sense of her loss in her great husband, her tender companion and lover through all the years. We commend her prayerfully to the grace of the Heavenly Father and of the Savior whom they loved and served together and who are now manifesting their grace toward her in an unusual sense of the presence, love and peace of the Spirit which passeth all understanding. We shall not cease to pray for her, and to do for her whatever we may to make lighter her sorrow and easier the way she must now walk without the physical presence of her husband.

We do not forget Dr. Mullins' devoted sisters to whom he gave so much affection, and who are bereft in his going. To them and to all other of his kindred in their bereavement we express our sincere Christian sympathy.

6. That we place these resolutions upon our minutes, send a copy to Mrs. Mullins, and copies to other members of his immediate family, and give them to the Baptist press for such use as they may decide upon.

John R. Johnson

Bro. John R. Johnson of Coldwater Baptist Church, Neshoba County, departed this earthly life on Nov. 27, 1928. He was born June 9, 1859. He married Miss Louisa Frances Clark, daughter of Rev. Samuel Clark, Dec. 30, 1884. Ten children were given to this union, five boys and five girls; three of whom preceded him. His sorrowing wife and seven children live to mourn his going. He united with the Coldwater Baptist Church, and was baptized by the writer, a few years ago in a meeting conducted by Rev. W. W. Kyzar and Joe Canzoneri. He will be missed in his home and community.

—R. L. Breland.

## In Memoriam

Just two months ago late this afternoon, October 10th, Bro. Jim Williams (better known as Bud) departed this life for a home in Heaven. He joined the Missionary Baptist Church in early life, and lived a Christian life till the death angel called him home.

He is survived by his wife, three sisters, Mrs. Will Hobson of Canton, Miss., Mrs. W. W. Judge of Hickory, Miss., and Mrs. Clark Sisson of Hickory; also five brothers, T. H. Williams, W. C. Williams, J. B. Williams, Marion and Wyatt Williams. May God's richest blessings rest on each of you bereaved ones.

Mrs. Anne Johnson Eley

On May 27, 1928, our heavenly Father called from earth to heaven our beloved sister, Mrs. Anne Johnson Eley, age 75 years.

She was converted at the age of



15 and united with Friendship Baptist Church at Lena. She had no other church home during the 60 years of her Christian life.

On November 14, 1871, she was united in marriage to Mr. W. C. Eley, of Contrell community, Scott County. He survives her. God honored this union with eleven children, one of which died in infancy. Since then another has been called away. Those who live to mourn after her are: Dr. W. W. Eley, Biloxi; Dr. R. C. Eley, Moss Point; J. M. Eley, druggist, Scooba; Noble Eley, druggist, Laurel; Joe Eley, lumberman and farmer, Ludlow; Mrs. (Dr.) Hudson Chadwick, Jackson, Miss.; Mrs. Lightsey, Montrose, and Miss Maud Clay Eley, an invalid in one of the Meridian hospitals.

Mrs. Eley loved and remained loyal to her church and denomination at all times, even in the days of her declining health. She was a reader of The Baptist Record from the beginning of its publication.

—Her Friends.

#### Mrs. Lee Anna Walker

Mrs. Lee Anna Walker entered into rest Nov. 29, 1928, age 80. At the age of eighteen she joined the Liberty Baptist Church, and lived a consistent Christian life. She was married to Ezekiel Walker on Jan. 24, 1879, at Harrisville, Miss., and unto this family were born five children. The first died in infancy, but the others survive her.

Mrs. Walker lived a sweet, Christian life, and reared and loved her children with a Christ-like love. She was the daughter of Mrs. Tabitha Lee Rogers and Mr. James Rogers. One by one all of her eight brothers and sisters have preceded her to the grave except one sister, Mrs. Emily Parker.

Funeral services were conducted at Damascus Church, Hazlehurst, Miss., by Rev. Woodall Izard and the writer, and her body was interred in the Damascus Cemetery Nov. 30, 1928.

—C. J. Rushing.

#### Thomas W. Dove

Some time during the night of October 12th, the soul of T. W. Dove went to meet its Maker. His family discovered that he was dead when he failed to get up for breakfast.

In the going of Bro. Tom Dove, Hamburg Baptist Church has lost a faithful deacon, who had been a member there almost continuously for 30 years.

He was married to Miss Asenath Stampley, of Jefferson County, on August 24, 1892. God blessed this union with 4 children, 3 of whom, along with their mother, are still living. They are Mrs. W. M. Prince of Philadelphia, Miss., W. E. Dove of Dallas, Texas, and M. R. Dove of Hamburg, Miss. Among the other relatives who mourn his loss are Rev. John Dove of Louisiana, and C. B. Dove of Hamburg—brothers, and Mrs. S. E. Womack and Mrs. John Gill, both of Franklin County—sisters.

Brother Dove was faithful to his home and his church. We miss him greatly.

His pastor,  
—Eugene I. Farr.

#### Mrs. Susan Frances Murray

The spirit of Mrs. Susan Frances Murray passed to the great beyond on Friday night, July 13, 1928, at the home of her daughter, Mrs. A. M. Williamson, in Purvis, Miss., with whom she had made her home since the death of her husband 18 years ago.

Sister Murray was born in Simpson County, Sept. 9, 1840, and joined the Baptist Church at the age of 15. In 1856 she was married to James F. Murray. To this union were born 9 children, 6 boys and 3 girls. Three of the boys preceded her to the grave. Those surviving are Mesdames A. M. Williamson, O. S. Purvis, J. H. Murray of Purvis, Rev. W. A. Murray of Moss Point, J. A. Murray of New Hebron, and Mrs. W. W. Randall of Gulfport.

The real worth of true womanhood is nowhere more strikingly evidenced than in the rearing of her children, two of her boys being Baptist ministers, Rev. W. A. Murray of Moss Point, and Rev. R. C. Murray of Sumrall, deceased.

Sister Murray had been an invalid several months, always bearing her afflictions with patience and often expressing herself as "ready to go", just waiting for the summons to come. She had been a constant reader of The Baptist Record for years. She awaited its arrival each week with pleasure. She leaves 56 grandchildren, 106 great-grandchildren and 7 great-great-grandchildren, besides a host of friends and relatives to mourn her passing. To these we can only say, "Blessed are they that die in the Lord".

Her remains were interred in the Purvis Cemetery the following day amid a host of sorrowing friends, Rev. C. W. Wesley of the Methodist Church and Bro. E. T. Mobberly of the Purvis Baptist Church officiating.

—One Who Loved Her.

#### Fortenbury

Born June 30, 1893; died Dec. 9, 1928. He was the son of Willie and Rachel Fortenbury. He leaves a Mother, one sister and three brothers. He joined the Baptist Church at Beulah, Simpson County, June, 1908, and was baptized by the writer. He was one of the most faithful members ever since. He was one of the hoard of deacons and Superintendent of the Sunday School. To know him was to love him, and everybody was his friend. He will be greatly missed. He suffered much, but bore it with patience and was ready to go.

Funeral services were at Beulah Church, and the body was then carried to Sharon Cemetery.

ried to Sharon Cemetery.

—His Pastor, D. W. Moulder.

#### Husbands

R. L. Husbands was born Feb. 2, 1881; died Dec. 8, 1928. He was the son of Rev. H. F. Husbands. He was married to Miss Claudie Brown Jan. 1904. To them were born six boys, all living. He joined the Baptist Church at Goodwater in 1900, then moved his membership to Mt. Carmel. He died in Jones County, near Laurel, and was buried at Goodwater after services by the writer.

He was a good man, had great faith in his Lord, loved his companion, children, home and church.

May the Lord comfort his wife, children and relatives.

—D. W. Moulder.

#### PERKINSTON

We have just closed another great meeting in Perkinston Baptist Church. The meeting began on Sunday, December 2nd, and closed on Sunday evening, the 9th. The interest and congregations were fine from the first service. The cooperation from the two schools in the community was unusual. From the grammar school the faculty and students came in a body, and we had a good representation from the A. H. S. and Jr. College at most of the services.

The membership of the church was even 60 and we added to this number 34—eleven by letter and twenty-three for baptism.

Rev. B. S. Hilbun of Soso, Miss., did the preaching and eternity only can tell the lasting good his messages have done the church and community.

Brother Hilbun returned from New Mexico in September, 1927, broken in health, and retired to his farm in Jones County to regain his strength. The treatment worked like magic with him and he is now at himself again.

May God continue to use him in other sections of our state as he has with our good people at Perkinston.

—J. N. Miller, Pastor.

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## A MAN OF MYSTERY

Jennie N. Standifer

Years ago I met a man in the office of the woman editor of a country newspaper for which I wrote, of unusual appearance. He was tall, good-looking, and a paragon of politeness. He would have been distinguished looking had he held up his broad, stooped shoulders and walked with the manly gait I was sure was natural to him. Usually he spoke in Cracker dialect, but he could use correct English. I learned that he was a farmer on a small scale, and barely supported himself, a wife and several children. He was fond of reading and came to the newspaper office for exchanges after they had been discarded.

"That man," the editor told me one day after his call for papers, "is well educated, and has traveled extensively. He is capable of filling a fine position, but he digs and drudges for a bare existence. He seems to have no ambition whatever. He is from England, but tells nothing of his past life."

"What about his wife and children?" I asked.

"They are as ignorant as rabbits, and he will continue to keep them so if possible. He had to be forced to let his oldest boy go to school."

One day I saw this Man of Mystery after reading a city daily, throw it down, rise to his feet, square his shoulders and with blazing eyes, denounce some of Great Britain's policies with her colonies, in strong, forcible English. He outlined a system of government I did not understand, but for the moment I felt that I was in the presence of a master mind. A visitor entered the office and the impromptu orator was immediately transformed into a slouching country bumpkin.

"There is a mystery about that man with a tragedy connected with it," said the editor. "I am going to solve it if possible."

But another year passed and no discovery was made.

One day as I sat at my desk writing, the "Man of Mystery" entered, and I handed him a city daily he liked. He took it and leaning forward whispered:

"Keep on writing! You have it in you to help and bless the world. Humanity needs the truths you give out. Keep on! Keep on! Don't do as I did after I was prepared for —" He stopped abruptly, and left the office, walking rapidly as though to escape an unpleasant acquaintance.

He never referred to his past again in my presence, and rarely ever spoke correct English. I moved from the town to another part of the state and it was two years before I saw my friend, the editor again. I asked about the "Man of Mystery".

"He moved West soon after you left here," she replied. "He is editing a daily newspaper in a thriving young city, and is meeting with success. Best of all, he is educating his wife and children. He has a governess for his wife and his boys are growing into fine young men."

"What was his secret?" I asked.

"He was a poor youth who res-

cued a nobleman's son from drowning, and the grateful father sent him through a preparatory school and then through college, as he was unusually bright. But he formed the drink habit, and while under the influence of liquor attempted to kill the young man whose life he had saved. He was so sure he had killed him that he ran away to escape capital punishment. He wandered over Europe as a tramp and finally worked his way on a ship to the United States. He buried himself in the back woods among the most ignorant people to be safe from recognition and capture. He quit drinking and made a living for his family, but he imagined that education led to vice and did not want his children to follow in his footsteps. A man from England met him on the street here, recognized him, and told him that the nobleman's son had not died, but was living and coming up to his father's expectations. Our "Man of Mystery" decided to seek new environment, change his work, and give his children a chance. As an editor he has the opportunity of using his education. He was here on business a year ago and was well dressed and made a fine appearance. He looked every inch a capable, refined gentleman. But think of the years he wasted, and what he might have been had he put forth his best efforts in his young manhood!"

"Perhaps he would never have given up the drinking habit," I suggested, "and his life would have been a failure more complete than that of an ignoramus."

"You are right," she replied. "He needed isolation, time to think, and to know the agony of remorse to make him realize the sin of a wasted life and to have his eyes opened to the opportunities of the future."

## CHIPS

"The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible."

"You have not fulfilled every duty unless you have fulfilled that of being pleasant."

"Who will remember that skies are gray, if he carries a happy heart all day?"

"Instead of a gem, or even a flower; cast the gift of a lovely thought into the heart of a friend."

"Mankind are always happier for having been happy. So if you make them happy now, you make them happy twenty years hence by the memory of it."

"Happiness and the sense of victory are only for those who live for conscience and duty and the soul's higher ideals."

"To persuade one soul to lead a better life is to leave the world better than you found it."

—C. M. Sherrouse.

## IS IT WORTH WHILE?

Some time ago a church was doing its best to raise \$43,500.00 to meet a payment on its building debt. The women went to work to get \$13,500.00. They did nobly. They worked hard. It was seen that they could only get \$5,500.00. A few took hard to prayer. Finally, \$8,000.00 came. Only a few have ever known where it came from. The men, meanwhile, were doing their best to get \$30,000.00. Only a few were engaged at it; the large body was hopeless. The few did their best under the awful depression existing. They got every cent available. The day for payment had arrived, and they were \$2,000.00 short. Hours had reduced to minutes. Pessimism became more pessimistic with those who should have been at work. At the last all doors were shut, and two men, one in his study and the other in his office, spent fifteen minutes in laying this \$2,000.00 before God in prayer. In an hour a stranger, entirely unknown by any one of the church, a man living in another part of the country and of another denomination, walked into the study and said:

"I was present Sunday and heard your appeal for help. I do not live here, but I've come to ask if I can help and how much is needed?"

It is enough to say that in a little while the full amount was in bank. This is no tale. Every step of the story is true, literally true.

Is it worth while to pray? Should our people not be called back to the prayer meeting?

Personally, I feel so strongly about this that I would covet nothing greater to do for our churches than to get them back to prayer and to the prayer meeting. The evangelistic meeting that does not revive the prayer meeting perhaps might as well not be held.

Brother ministers, and men and women of the business administration, let us form a prayer league in our church, and when it is formed let us attend.—L. G. Broughton.

## Pascagoula

A very interesting program was rendered by the local B. Y. P. U. on last Sunday evening to a large and appreciative audience. The program was announced as a Radio Party, and was carried out in the following manner: Edwin Abbey was seated at a table on which rested a radio set. He tuned in on station B. Y. P. U. Pascagoula, Mississippi, where Miss Nell Quinn was the announcer. The announcer and those rendering the program were immediately behind the radio in a Sunday School room which adjoins the main auditorium of the church, and their voices seemed to come from the radio.

After the program, the membership of the B. Y. P. U. sang a song

of welcome to the new pastor, Bro. Z. T. Sullivan, who comes to us from D'Lo, Mississippi.

Our B. Y. P. U. is trying to reach the A No. 1 Standard of Excellence by the first of the New Year.

Yours very truly,

—Lurline Knight, Secretary.

## A Spell of Sickness

"It was simply awful. I never had such a tough time in my life. First I got angina pectoris, followed by arterio-sclerosis. I was just through these when I got tuberculosis, double pneumonia and phthisis. Then they gave me hypodermic. Appendicitis was followed by tonsilectomy.

"I really don't know how I pulled through it. It was the hardest spelling test I'd ever had."—Montreal Star.

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